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ENGLISH TONGUE.

IN FIFTY VOLUMES.

By JOHN WESLEY, M. A.
Late FELLOW of *Lincoln-College*, OXFORD.

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EXTRACTS
FROM THE

WORKS

OF



ENGLISH TONGUE

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In Four Volumes

BY JOHN WILKINS, M.A.

Late Fellow of Trinity College, Oxford

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EXTRACTS

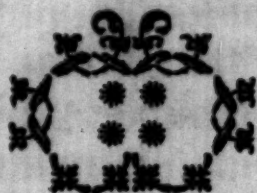
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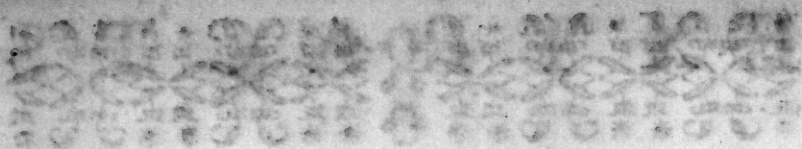
THO. GOODWIN,

DOCTOR in DIVINITY.



To which is prefix'd,

SOME ACCOUNT OF HIS LIFE.



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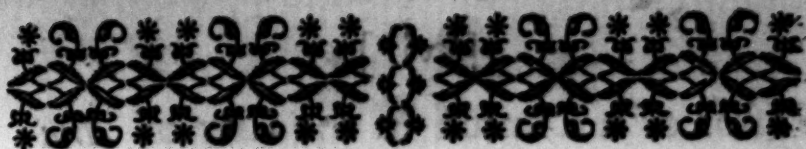
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the Love and Faith of Jesus Christ

Letter to the Town of Cambridge

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

SOME ACCOUNT OF HIS LIFE



THE
L I F E
O F

Thomas Goodwin, D.D.

DR. THOMAS GOODWIN, was born at *Rolesby* in *Norfolk*, Oct. 5, 1600, and was first of *Christ-College*, and then of *Katherine-Hall* in *Cambridge*. He was in the *University* a frequent Hearer of Dr. PRESTON and Dr. HILL, and afterwards himself a celebrated Preacher there, and an Instrument in turning many to the Love and Practice of serious Religion. In 1628, he was chosen to preach the Lecture to the Town of *Cambridge* at *Trinity-Church*, and he held it 'till 1634, when he left the *University*. In 1639, he went over to *Holland*, and became

Pastor of a Church in the City of *Arnhem*. He returned into *England* at the Beginning of the *Long-Parliament*, and became Pastor of a Church in *London*, and one of the Assembly of Divines. He took a brief Account of the Transactions there, in 14 or 15 Volumes in Octavo, that are yet preserv'd. *Oliver Cromwel* made him President of *Magdalen-College* in *Oxford*, and one of the Tryers of Ministers. In the Common Register of the *University*, he is said to be *in Scriptis in re Theologica quamplurimis orbi notus*. He was remov'd from his Presidentship quickly after the King's Return in 1660, and afterwards retired to *London*, where he continued the Exercise of his Ministry as long as he liv'd. He was a very considerable Scholar, and an eminent Divine; and had a very happy Faculty in Descanting upon Scripture, so as to bring forth surprizing Remarks, which yet generally tended to Illustration. He died *Feb. 23, 1679*, aged 80 Years.

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A
CHILD of LIGHT

Walking in Darknefs:

OR, A
TREATISE

SHEWING

The CAUSES, by which	} GOD leaves his	
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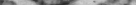
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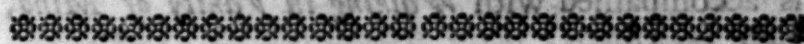
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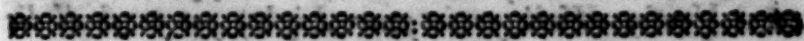
A
CHILD of LIGHT

WALKING in DARKNESS.



ISAIAH l. 10.

Who is among you that feareth the LORD, that obeyeth the Voice of his Servant, that walketh in Darkness, and hath no Light? Let him trust in the Name of the LORD, and stay upon his GOD.



CH A P. I.

That a Child of GOD may walk in Darkness. That thereby Distress of Conscience, and Desertion is meant.

WE will first enquire what is meant by *Walking in Darkness* in this Place.

Now 1. *Walking in Darkness* as it is taken in the 1 John i. 6. for *living in Sin*, in the Commission of known Sins, or Omission of known Duties, cannot

not be meant here. For *Christ* would not have encouraged such to trust in God. God is *Light*, and there can be *no Fellowship between Him and such Darknes*: Nay, the Holy Ghost reproves such, as *lean on the LORD* and yet *transgress*: And besides, the Text speaks of such, who for their present Condition, *fear God*, and are *obedient to Him*, which, if they thus walkt in *Darknes*, they could not be said to do. Neither, 2. is *Walking in Darknes* to be meant of *Walking in Ignorance*, as it is taken *John xii. 35*. For, one that *hath no Light* in that Sense, can never truly *fear God*, nor obey Him. The *Heart that wanteth Knowledge is not good*, says *Solomon*; and why? Because so to walk in *Darknes*, is accompanied with *Walking in Vanity of Mind*, *Eph. iv. 18*.

THIS *Walking in Darknes* therefore, is meant of *Discomfort and Sorrow*. We often find in Scripture, *Darknes* to be taken in this Sense: As on the contrary, *Light*, because it is *so pleasant a Thing to behold*, is put for *Comfort*. And that so it is taken here, is evident by that which is opposed in the next Verse, *Walk ye in your Light, yet ye shall lie down in Sorrow*.

BUT the Question is, of what Kind of *Sorrow*, this is meant? Whether that arising from outward Afflictions, or inward Distress of Mind? Whether by Reason of *Man's ordinary Infirmities*, or of a *wounded Spirit*?

IT is not to be restrained to outward Afflictions, which arise from Things of this World, or from the Men of the World; (though to *walk in Darknes* is so taken, *Isai. lix. 9*. And I will not exclude it here; for to those also in this Condition, the best Support, is *to trust in God*; and it is the *safest*

safest Way to interpret Scriptures in the largest Sense; but yet that cannot be the principal Meaning of it:) For he adds *and hath no Light*, that is, no Comfort. Now GOD's People when they walk in the greatest outward Darknes, may have, yea, often use to have, most Light in their Spirits; but here is such a State spoken of, *such a Darknes* as hath *no Light in it*: Therefore it is principally to be understood, of the *Want of inward Comfort in their Spirits*; and so of that Darknes, which accompanies the Want of the Sense of GOD's Favour.

THE Reasons why it is thus to be understood here, are; First, because the Remedy here prescribed is *Faith*; to *stay himself* upon GOD, and that, upon *his* GOD; he puts in *his* GOD, emphatically; because that is the Point he is troubled about, and concerning which he is in Darknes, and of which he would have such an one to be perswaded: And that is it, which Faith, propounded here as the Remedy, doth in the first Place look unto. Secondly, The Prophet in the foregoing Verses had spoken of *Justification*, whereby GOD pardons our Sins, and accepts our Person; and having expressed his Assurance of this: GOD *is near that justifies me, who shall condemn?* because there might be some poor Souls, who tho' truly *fearing* GOD, yet might want this Assurance; and upon the Hearing of this might be the more troubled, because not able to express that Confidence which he did: Therefore he adds, *Who is among you that feareth the LORD, and walketh in Darknes? let him trust in the Name of the LORD*: As if he should have said, tho' you want Assurance of this, yet be not discouraged; but exercise Faith; go out of yourselves, rely upon *Christ*.



C H A P. II.

The Particulars of the Distress, contained in these two Phrases: Walking in Darkness; Having no Light.

THE second Thing to be enquired into is, *What is the Condition of such an one who is thus in Darkness, and hath no Light?*

FIRST, he is said to *have no Light*. *Light*, saith the Apostle, *Ephes. v. 13. is that whereby Things are made manifest*; that is, to the Sense of Sight, to which Light properly belongs: When therefore, he says, he hath no *Light*, the Meaning is, he wants the sensible Testimony of God's Favour to him; he sees nothing that may give present Witness of it to him: God's Favour and his own Graces, and all the sensible Tokens and Evidences thereof, which are apprehended by spiritual Sight, are become as *absent Things*, as if they were not, or never had been: That Light which ordinarily discovers these as present, he is clean deprived of. To understand this, we must know, that God, to help our *Faith*, vouchsafeth *threefold Light* to his People, to add *Assurance* and *Joy to their Faith*; which is to Faith, as a Back of Steel to a Bow.

FIRST, the *immediate Light of his Countenance*, which is a clear evident Beam and Revelation of God's Favour immediately testifying that we are his; which is called the *Testimony of the Spirit*, which

which *David* desired, more than all worldly Things: LORD *lift up the Light of thy Countenance upon me.* When this is utterly withdrawn, then a Man is said to have no Light. Such was *Jonah's* Case, *I am cast out of thy Sight,* says he. And so GOD dealt with *David* often, and sometimes a long Time together, wherefore he enquires complaining, *How long wilt Thou hide thy Face from me?* Psal. xiii. 1.

YET notwithstanding this Hiding of GOD's Face, the *real* gracious Influences, and Effects of his Favour may be continued, upholding, strengthening, and carrying on the Soul, still to *obey* and *fear Him.* For, when *Christ* complained, *My GOD! My GOD! why hast Thou forsaken me?* (when, as great an Eclipse, in Regard of the Light of GOD's Countenance, was upon his Spirit, as was upon the Earth) yet he never more obeyed GOD; was never more strongly supported, than at that Time; for then he was *obeying to the Death.*

THE second *Light* which GOD vouchsafeth his People ordinarily to help their Faith, is the *Sight* and *Comfort of their own Graces*, unto which so many Promises belong; as, of their Love to his People, Fear of his Name, Desire to obey Him. So that often when the *Sun* is set, yet *Star-light* appears; that is, tho' the immediate Presence and Evidence of his Favour shines not on the Soul, yet his Graces appear, as Tokens of his Love: So that the Soul knows there is a *Sun* still, that gives *Light* to these Stars, tho' it sees it not. Now a Soul that hath true Grace may, at some Times, want *Light* to see these his Graces: As they in the Storm, *Acts* xxvii. 20. so he, in Temptation may come to *have neither Sun-light, nor Star-light; no Light,* as in the Text.

BUT thirdly, though he want the present Light of GOD's Countenance, and the Sight of present Grace; yet he may have a comfortable *Remembrance* of what once he had, still left; and so long is not utterly in Darknes. Therefore further know, that the State of one that fears GOD and obeys Him, may be such, that he may have no *comfortable Light*, or *Remembrance of what Grace formerly he had*. Yea, it may be, he calls all into Question. Thus *David* in *Psalms* xxx. 6, 7. though his Heart was a little before full of Joy, and Assurance of GOD's Favour; yet GOD did but *hide his Face*, and all was gone: *I was troubled*, (says he;) he could not see what was but a little past him.

AND the Reason of these two last Assertions is as evident as the Experience thereof. For *Graces* in us *shine*, but *with a borrowed Light*, as the Stars do, with a Light borrowed from the Sun. So that, unless GOD shine, and give Light to thy Graces, they will not appear to comfort thee: For *our Spirit*, that is, our Graces, never witness alone; if GOD's Spirit joineth not in Testimony therewith, it is silent. *The Spirit of GOD witnesseth with our Spirits*, Rom. viii. 16. Now therefore, when GOD hath withdrawn his Testimony, then the Testimony of our Hearts, and of our own Graces hath no Force in it.

ALTHOUGH it is true, that every Man having the Power of Reflecting upon his own Actions, can discern what Thoughts are in him, and what Affections; yet he may still question whether those Affections of Sorrow for Sin, or Fear to commit it, be genuine, spiritual Affections. For though the natural Spirit, which is in a Man, knows the Things of a Man; that is, his own Thoughts and Affections; yet, what is the true Goodness of them he

he cannot know, without the supernatural Light of the Spirit of GOD; who, as He is the Giver of that Grace in us; so is given of GOD that we might know the Things which are given us of GOD, 1 Cor. ii. 8, 12.

SECONDLY, Let us consider the other Phrase; and what is intimated thereby, when, as it is said, he walks in *Darkness*.

FIRST, to walk in *Darkness*, implies to be in Doubt whither to go: So John xii. 35. He that walks in *Darkness*, knows not whither he goes. And thus the Soul of one that fears GOD, may be filled with Doubts, whether GOD will be merciful to him or no; and not know what GOD means to do with him, whether he shall go to Heaven or Hell.

AND secondly, those in *Darkness* are apt to stumble at every Thing: So one Effect of *Darkness* mention'd, Isa. lix. 10. is to stumble at Noon-day. So take a Soul that is left in *Darkness*, and it will stumble at all it hears out of the Word, either in Conference, or at Sermons; at all it reads, at all Promises it meets with. Oh, (thinks he) that there should be such glorious Promises, and not belong to me! Such an one misapplies all GOD's Dealings, and the Scriptures against himself; and refuseth Comfort. And thirdly, *Darkness* is exceeding terrible and full of Horror. When Children are in the Dark, they think they see fearful Sight: So the Soul of one that fears GOD, may be filled with Fears and Terrors from GOD's Wrath, and of GOD's being an Enemy to him.



C H A P. III.

The Causes of this Distress: First, the Spirit; whether He hath any Hand therein, and how far.

I PROCEED now to shew, First, the *Causes*, Secondly, the *Cases* wherein, Thirdly, the *Ends*, for which GOD leaves his Children in such Distresses.

FIRST, the Causes of this are three. 1. GOD's Spirit. 2. A Man's own Heart. 3. *Satan*.

FIRST, for GOD's Spirit: Although He hath a Hand in some Part of this Disquietness; yet we must take Heed how we put upon Him any of those Doubts, and desperate Fears of the Wrath of GOD; for the Spirit is not the direct, or positive Cause of them.

FOR a more distinct Understanding of this, I will shew how far the Holy Ghost proceedeth in it, and puts forth his Hand towards creating Distress of Soul; and what *Satan's* Work is, where he strikes in; and then wherein our own Hearts contribute to work further and deeper Distress.

1. THUS far then the Spirit of GOD may go: He may suspend his Testimony, and the Execution of his Office of *witnessing Adoption*; He may withdraw his comfortable Presence, and *hide Himself* for
a Mo-

a Moment, and conceal his Love. Even when Satan comes and gives in a false Evidence, and our own Hearts thereupon likewise condemn us, the Holy Ghost may stand by, as it were, silent, and say nothing to the contrary, but forbear to contradict Satan by any loud Testimony, as He doth at other Times.

2. HE may proceed further, to reveal GOD as angry with him, for such and such Sins, and make him sensible thereof; not barely by concealing his Love, but by making Impressions of his Wrath upon his Conscience. Thus *Isai. lvii. 17, 18.* GOD not only says *I hid me and was wrath*, (that is, expressed my Wrath by hiding myself) *but I smote him and was wrath*: And *Ver. 16.* it is intimated; *He contended and was wrath*, (that is, fought against him) as *Isai. lxiii. 10.* and this with his Wrath upon his Spirit: For it follows, that the Spirit was ready to fail, and the Soul which He had made. It was the Spirit which GOD shot at and wounded, and that so deep, that it was ready to fail. *Solomon* calls this by Way of Distinction, a *wounded Spirit*, which *who can bear?* And differenceth it from all other Afflictions upon the outward Man, (which strike the Spirit but through the Cloaths of the Body) for says he, *The Spirit of a Man will sustain his Infirmity*; that is, all such outward Afflictions, wherein it suffers but by Way of Sympathy; but when the Spirit itself is laid bare and naked, and wounded immediately by GOD's Wrath, (which only can reach it, and wound it) *Who can bear this?*

3. THE Holy Ghost may proceed yet farther herein; so far as to shake over him the Rod of his eternal Wrath, especially when he hath provoked *Christ* by presumptuous Sins, in order to prevent his going on frowardly in the Way of his Heart:

And this, both by presenting to them, all those Threatnings, which conditionally threaten, even to Believers, eternal Damnation: Such as that, *If ye live after the Flesh, ye (even you Believers) shall die*: For there is a Truth in all such Threatnings. And again by representing to him all those Examples of Men, in whom, for their going on in Sin, *his Soul hath had no Pleasure*; and of GOD's Dealings with them: As how he sware against many of the *Israelites*, for their Provocations of Him, *that they should never enter into his Rest*; and all this with this End, to startle and awaken him; and with this Intimation, that for such and such Sins, GOD might in like Manner deal with him. These, and the like Examples, doth the Spirit of GOD set before the believing *Hebrews*, and the believing *Corinthians*.



C H A P. IV.

How Satan and our Hearts increase this Darknes by false Conclusions from the Spirit's Work.

THE Spirit of GOD having proceeded thus far in causing such Darknes, and Terrors of Conscience in them that fear Him; *Satan* and their *own Hearts* (unto which He may and doth often further leave them) may take Occasion from these Dispensations of the Holy Ghost, (which are all holy, righteous and true) to draw forth false and fearful Conclusions against themselves, and start amazing Doubts, and Fears of their utter Want of Grace, and Lying under the Curse of eternal

ternal Wrath at the present, yea, and of eternal Rejection for the future. When this is the Case with any, they are cast into a further Darkness and Bondage, than the Holy Ghost was Cause of or intended; while they interpret that Withdrawing his Light and Presence, and Hiding himself to be a Casting them off; misconstrue that temporary Wrath, Chastising and Wounding their Spirit for the present, to be no other, than the Impressions and Earnest of GOD's eternal Vengeance; and misconceive the Application of all those Threatnings of eternal Damnation (made by the Spirit, but under the Condition of such and such Courses for the future) to be absolute against their Persons. And because such Examples of Men cast off are presented to them, to shew them what Advantage GOD might take against them; they mistaking, think they read their own Destiny laid before them, and conclude that GOD will do so with them. The Apostle says of Sin, *Sin taking Occasion by the Commandment*, (he misunderstanding the Scope of it, when a Pharisee) *deceived me*: and yet *the Commandment is holy, just, and good*, Rom. vii. 11, 12. So Satan and our Hearts, by Occasion of these Dealings of the Spirit (which are righteous and true, as Himself is, who is the Spirit of Truth and leads into Truth) deceive poor Men, and lay them in their Apprehensions *among the Slain whom GOD remembreth no more*, Psal. lxxxviii. 5.

BUT we must warily sever the Work of GOD's Spirit herein, from that of Satan, and our own Hearts; not attributing such desperate Conclusions to the Spirit. Thus that Depth of Sorrow wherewith that humbled *Corinthian* was well nigh swallowed up, 2 Cor. ii. 7, is ascribed unto Satan, when Ver. 11. it is made and termed one of *his Devices*; which Word doth in Part refer to the *Corinthian's* Sorrow. Thus

David

David also imputes that his Questioning, *Psal. lxxvii, Ver. 7. Whether GOD would be merciful to him, unto his own Heart: This is my Infirmary*, says he, *Ver. 10. So that the Blame herein is to be divided between Satan and our own Hearts.*



CHAP. V.

How our own Hearts are the Causes of this Darknes: The Principles therein, which are the Causes of it.

THAT our own Hearts should be the Causes of such Distress and Darknes, when the Holy Ghost thus deals with us, is no Wonder:

1. BECAUSE, as we are *Creatures*, there is such a *Weakness*, and *Infirmary* in us, as *David* speaks; by Reason of which, if *GOD* doth but hide Himself and withdraw his Presence, (which supporteth us in Comfort, as in Being) we are ready presently to fall into those Fears. The *Psalmist* saith of all the *Creatures*, *Thou hidest thy Face, and they are troubled*: And this by Reason of their *Weakness*, and Dependence upon *GOD*: And much more might *David* say, *Thou didst hide thy Face, and I was troubled.*

2. THERE is not only such a *Weakness* in us, as we are *Creatures*: But, also an innate *Darkness* in our Spirits, as we are *sinful Creatures*. Since the Fall, our Hearts of themselves are nothing but *Darkness*; and therefore no Wonder, if when
GOD

GOD draws but the Curtains, and shuts up the Light from us, that our Hearts should conceive such horrid Fears and Doubts. The Apostle compareth this native Darknes of our Hearts unto that *Chaos*, and Lump of *Darkness*, which at the first Creation covered *the Face of the Deep*: When he says, that GOD, *who commanded Light to shine out of Darkness, hath shined into our Hearts to give the Light of the Knowledge of the Glory of GOD, in the Face of Jesus Christ*, 2 Cor. iv. 6. So that no longer than GOD continues to shine, either the *Light of Comfort*, or of *Grace*, no longer do the Hearts, even of Believers, retain Light in them. And if at any Time He with-hold *that Light*, then our Hearts presently return to their former Darknes: And then doth *that vast Womb of Darkness* conceive, and form all these Fears and Doubts within itself. Considering withall that our Hearts are a *great Deep* also; so deep in Darknes and Deceitfulness, that no Plummet can fathom them. *The Heart is deceitful above all Things,—who can know it?* Jer. xvii. 9. Darknes covereth not the Face of *this Deep only*, but it is Darknes to the Bottom, throughout Darknes. No Wonder then, if when the Spirit ceaseth to *move upon this Deep* with Beams of Light, it cast us into such *Deeps and Darkness* as *Heman* speaks of, *Psal. lxxxviii. 6.* and frameth in itself such hideous Apprehensions and desperate Conclusions of a Man's own State.

3. ESPECIALLY seeing there is so much Strength of corrupt Reason in Men, ready to invent strong Arguments to confirm those sad Fears and darken'd Apprehensions. For as it is said of the *Gentiles*, that when *their foolish Hearts were darken'd*, (that is, left and given over to their own natural Darknes) *they became vain in their Imaginations*, or (as the Original hath it) in their Reasonings, *Rom. i. 21.*
and

and this even in those Things which GOD had clearly revealed in his Works: So may it be said even of those who have been most enlighten'd, that their Hearts are apt to become much more vain in their Reasonings about, and in the Judgings of their own States before GOD, out of his Word and Dealings with them, if GOD once leaves them unto Darkness. And this that great Caveat given to Professors by St. *James* gives to understand, when they are exhorted to take Heed, that in *Hearing the Word* they be not found *deceiving themselves by false Reasonings*, Jam. i. 22. So the Original, *παρελογίζομενοι ἑαυτοὺς*, renders it, which is, as if we should say, *false reasoning themselves*; as we use to say in a like Phrase, *befooing themselves*. And this is spoken of judging of their own States; concerning which, Men are more apt through Self-Love to make (to speak in that Phrase of the Apostle) *false Syllogisms*, than about any other spiritual Truth whatever. And as unsound Hearers of the Word are thus apt, through misapplying *the Word they hear*, to frame and draw from thence (as he insinuates) Multitudes of false Reasons to maintain to themselves a good Opinion of their Estates: So on the contrary, in those who have weak Faith, all that carnal Reason, (which remains in a great Measure unsubdued in them) is as apt to raise and forge strong Objections against the Work of Faith begun, and as peremptorily to conclude against their present Estates by the like Misapplication of the Word; but especially by misinterpreting GOD's Dealings towards them.

THE Reason of all this is as evident, as the Experience of it. To instance in general: *Reason* is of itself a busy Principle, that will be prying into, and making false Glosses upon all GOD's Matters, as well as our own; and trying its Skill, in argu-
ing

ing upon all his Dealings with us. Thus *Jeremy* must needs be reasoning with GOD about his Dispensations towards wicked Men, Chap. xii. 1, 2. and *Job*, of his Dealings with himself, Chap. xiii. 3. And *Reason* being likewise the supreme Principle in us by Nature, and our highest Difference, as we are Men; therefore no Wonder if, when we are left to ourselves to walk in *Darkness*, we walk as Men, as the Apostle speaks, 1 Cor. i. 3. and to use *Solomon's* Words, do lean to our own *Wisdom*; even because it is our own, and was brought up with us. Reason is our great *Ahitophel*, (and as *David* says of him) our Guide with whom we have taken so much sweet Counsel in all our worldly Affairs. In them indeed we should make Use of its Advice; but we too often take it into the Sanctuary with us, and walk in Company with it into the House of GOD; that is, we suffer it to meddle in Matters that pertain to the Sanctuary, and to debate and conclude of our spiritual Estates, as well as of our temporal. *I thought* (says *Asaph*, Pf. lxxiii. 16. to know this; that is, he thought to have comprehended GOD's Mind in those his Dispensations, by the Discussions of Reason: Whereas after he had gone into the Sanctuary, ver. 17. with Faith alone, and thereby consulted with the Word, he confesseth his own best Reason to have been as ignorant of GOD's Meaning, and of those Rules He proceedeth by, in those his Dispensations, even as a Beast, (ver. 22) is of those Principles which Men walk by, or the Intentions they have in their Ways. If Reason then, when it is so utterly unskillfull in the Premises, will yet be exercising and trying its Faculty in reasoning from them, no Wonder if the Conclusions thence deduced be so wide and wild.

BUT more particularly: Carnal Reason is the most desperate Enemy to Faith of all other Prin-

ciples in Man. For until *Faith* be wrought, it is the supreme Principle; but then Faith deposeth it, and afterwards doth often contradict it, yea excludes it, as unskilful in its Matters, from being of its Council. And so deep is this Enmity against Faith, that look what is the most especial Business of Faith (which is to alter our States before GOD, put us into a State of Justification and to assure us of it) therein it shews a more peculiar Enmity against Faith, by opposing it in that Work, more than in any other. This Enmity shews itself both *before* and *after* Faith is wrought. Before Faith is wrought, carnal Reason shews its Opposition, by using the utmost of its Strength to persuade a Man of the Goodness of his Estate; thereby to prevent the Entrance of Faith and our Seeking after it at all. And therefore in the *first Working of Faith*, the Holy Ghost brings Faith in by Force of open Arms, as a Conqueror *casting down all those strong Holds and Reasonings*, (as the Word is, 2 Cor. x. 4.) which carnal Reason had been long building and fortifying, and so erecteth Faith a Throne upon the Ruins of them all. In like Manner *after Faith* is wrought, all that carnal Reason which is left unsubdued, doth with a greater Enmity oppose Faith still; only it diverts the War now, mustering up new Forces, to persuade a Man, by all the Objections it can raise, of the Badness of his Estate now, as before of the Goodness of it. And because next to *justifying us*, the Office of Faith is to settle in our Hearts *Peace with God*, and a Perswasion of our being in his Favour, as Rom. v. 1. therefore doth carnal Reason bend the utmost of its Power to persuade upon all Occasions, by all the most specious Arguments it can suggest, that GOD is not at Peace with us. And if in any Condition *carnal Reason* hath the Advantage of *Faith*; it is now, when it is in the *Valley of the Shadow of Death*: When it is under

so great an Eclipse, and is left to fight it out alone, no Wonder if *carnal Reason* frame and suggest the strongest Objections to the Soul, whilst it is in this Distemper.

ADD unto all this, that as there is such Strength of corrupt Reason, which is thus opposite to Faith; so there are many other Principles of corrupt Affections in the Heart, which join and take Part with carnal Reason in its Opposition: Such are *Jealousy, Suspiciousness and Incredulity*. These edge and sharpen the Wit of carnal Reason, to argue and wrangle against the Work of Faith; and all such Objections as Reason finds out against it, are pleasing to these corrupt Principles; for they are thereby nourished and strengthened.

LASTLY, as there are these corrupt Principles of carnal Reason, and Suspiciousness in us, to raise and foment Doubts, and Fears; so there may be Guilt within us, of our false Dealings towards God. As we are *dark and weak* Creatures, so *guilty* Creatures also. And this Guilt like the Waves of the Sea, or the Swellings of *Jordan*, begins, upon these terrible Storms from God, to rise and swell and overflow in our Consciences. There is much Guile and Falseness of Heart, which in those Distempers (when our Consciences boil within us) doth like the Scum, come up and float aloft. Thus in *David*, as *his Sin*, so his Falseness of Heart *was ever before him*; and with an Eye to this he spake, *Psal. xxxii. Blessed is that Man in whose Spirit is no Guile, and to whom the LORD imputeth no Sin*. Thus he spake when God had charged upon him the Guilt of his Sin, and discovered to him the Guile of his Spirit, *Ver. 4, 5*. And this Guile doth oftentimes so appear, that our Consciences can hardly discern any Thing else to be in

us. It lies uppermost, and covers our Graces from our View; and like as the Chaff, when the Wheat is tossed in the Fan, comes up to the Top; so in these Commotions and Winnowings of Spirit, do our Corruptions float in our Consciences, whilst the Graces that are in us lie covered under them out of Sight; and the dark Side of our Hearts (as of the Cloud) is turned towards us, and the light Side from us. And indeed there are in the best of us Humours enough, which if they be stirred in our Consciences, may alone cast us into these burning Fits of Trouble and Distress; so that whilst God's Spirit shall withhold from us the Light of our own Graces, and our own Consciences represent to us the Corruptions that are in our best Performances, our Hearts may conclude ourselves Hypocrites; as Mr. *Bradford*, and others of the Saints have done.



CHAP. VI.

The third efficient Cause, Satan. His Advantage over us in this Temptation, by Reason of the Darknes in us.

THUS far our own Hearts upon the Holy Ghost deserting, become Authors unto us of this Darknes. But herein Believers wrestle not alone with Flesh and Blood, but also with *spiritual Wickednesses*, the Princes of Darknes. As when GOD makes natural Darknes, and it is Night, the Lions go forth, and roar after their Prey; so these roaring Lions, when GOD hath withdrawn the Light

Light of his Countenance, and Night comes on, and those Fogs of Jealousies and Guilt begin to arise out of a Man's own Heart, come forth and say, as *David's Enemies* in his Distress, *Come let us now take him, for GOD hath forsaken him*; let us now devour him and swallow him up with Sorrow and Despair.

CONCERNING *Satan's* Working herein, we will more distinctly treat by Way of Explication of it:
1. More generally. 2. More particularly.

1. IN general: First, *Satan* hath a peculiar Desire, to vex the Saints with this Sort of Temptations, of Doubts that GOD is not their GOD: so that all his other Temptations unto Sin, are but as the Laying the Train for this great Plot of blowing up all.

THE Reasons of this are: 1. Above all Graces in us, he is *the greatest Enemy to Faith*; therefore the Apostle was jealous of *Satan*, in nothing more than in this, lest he had been tampering with, and perverting *the Faith* of the *Thessalonians*; *I sent to know of your Faith*, says he, *lest by some Means the Tempter hath tempted you*. Faith in GOD is the greatest Enemy unto *Satan*; it quencheth all his Darts: As therefore Faith is that *Work of God* and the Master-grace; so Despair and Doubting is the Master-piece of *Satan*. He is envious especially at the *Joy of our Faith*: And as Comfort is the proper Work of the Spirit; so is Discomfort and Distress the proper Work of this evil Spirit. 2. Again, as *Satan* is most opposite to the Holy Spirit; so he delights to blaspheme his Work in our Hearts, by perswading us that all is counterfeit. 3. He is called *Ἐχθρὸς*, that *envious one*; and the main Mark of his Envy is, That GOD should be our GOD, who

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hath

hath cast off him; and therefore he will endeavour to raise Jealousies that He is not our God.

SECONDLY; as *Satan* hath such a Desire, so GOD may give us up into *Satan's* Hand for a While. His last Commission over *Job* seemeth to extend thus far; for his Life only was excepted: *He is in thy Hand, only save his Life*, *Job* ii. 6. And therefore, after that Leave given, we hear *Job* (although never brought to question his State, yet) crying out of Terrors, and of the Sins of his Youth; for *Satan* then, as he smote his Body with Boils, so he buffeted his Spirit. Now though *Satan* hath Abilities to inflict this at all Times; yet he must further have Leave and Commission from GOD before he dares to do it. Thus we find GOD suffer'd *Satan*, to provoke *David* to Sin; and therefore that Provocation to number the People, as it is imputed to *Satan* and his Malice, *1 Chron.* xxi. 1. so also to GOD and his Anger, in giving Leave to *Satan*, *1 Sam.* xxiv. 1. And as an evil Spirit from the LORD troubled *Saul's* Mind, *2 Sam.* xvi. 14. So a Messenger of *Satan* was sent to buffet *Paul's* Spirit, *2 Cor.* xii. 7. But herein GOD doth no Way help *Satan* with any further Power, than what, as an Angel, He furnished him with at his Creation; nor with any Assistance to enable him the more to assault us, but with permissive Power only.

THIS Power is either given at *Satan's* Request, (so that Phrase, *Luke* xxii. 31. *Satan hath requested to winnow you*; as that also, *Job* ii. 3. *Thou movest me against him*, doth imply: And, as it may seem, by singling out and calling forth some one for his Combat; as He did him more especially, to whom therefore *Christ* adresth that Premonition; and the Word *ἐξήντατο* implies as much: So also *Job* was singled out for this Duel, both by GOD and *Satan*.)

Satan.) Or else this is done through the Ordinance of Excommunication and Censures of the Church duly administred: The proper inward Effect, that accompanies that Ordinance, (which casts Men out of the Church) being inward Affliction and Distress of Conscience by *Satan*, which of all Afflictions is the greatest *Punishment*. This we may see in the Excommunication of the incestuous *Corinthian*; whose Excommunication is therefore expressed, to be a *Delivering him up unto Satan in the Name of the LORD Jesus*, 1 *Cor.* v. 9. that is, he was to be cast out by a Commission from *Christ*, which going forth in his Name, when they published it on Earth he signed it in Heaven. Upon which rightly administred doth ensue, first, that as the Church doth cut them off from Communion with them; so GOD cut them off from Communion with Himself, and withdraws the Light of his Countenance; and not only so, but *delivereth them up to Satan*; that being the Consequent of it: (which therefore, because it implies the former, is put to express the whole Proceeding) which Delivery of him unto *Satan*, was not giving him a Commission to carry him on to more Sin: (though that often be indeed the Effect of it, as in *Alexander*, 1 *Tim.* i. 19.) but it was to terrify and afflict his Conscience, and to stir up in him the Guilt of his Sin with Terrors for it. Thus, when that *Corinthian* was excommunicated, *Satan* dealt accordingly with him; for in the next Epistle, 2 *Cor.* ii. 7. we find him *well-nigh swallowed up of Sorrow*; which was *Satan's* Doing; for *Ver. xi. We are not ignorant* (saith the Apostle) *of his Devices*. And thus *Satan* continued to handle him, even now when he began to be truly humbled, *Ver. 7.* when though he feared God and obeyed him, yet he walked in Darkness, till the Church received him. Or else, when this Ordinance is not administred, then GOD Himself

(who works without an Ordinance sometimes the same Effects, as with it) doth excommunicate Mens Spirits from his Presence; and gives them up to *Satan* to buffet them.

SATAN having thus obtained Leave, I need not largely shew how able he is to work Darknes in us. His natural Power to work upon our Spirits, as he is an Angel, is exceeding great. All which Power, how great soever in him at his first Creation, is now become the *Power of Darknes*; and so called, because most powerful that Way; namely, to work Darknes in us: And tho' he can *transform himself into an Angel of Light*, by deluding Enthusiasts with false Joys; yet therein he doth but act a Part, it is but forced; but to shew himself an *Angel of Darknes*, by terrifying weak Consciences, this is natural now to him: His Power lies most in this. Therefore his Title further, is the *Ruler of Darknes*: and also he is called *that strong Man; strong, as to keep Peace*, Luke xi. 21. in those he deceives with a false Peace; so to make War and Commotions in us when he is cast out. We are bidden therefore to stand upon our Guard, and to look, that *we have on the whole Armour of GOD; that we may be able to stand against his Wiles*, Eph. vi. 11.

BUT tho' *Satan* hath never so much Power, yet the Advantage of this his Power to work those Disquietments in us, is by Reason of that sinful Darknes which is in us. We may say, that as, unless he had Power *from above*, from GOD; so unless he had Furtherance from beneath, even from those Principles of Guilt and Darknes in us, he could not disquiet us. *Satan cometh (saith Christ) but hath nothing in Me.* A Commission he had, and therefore came; but he had nothing of his Image, or of the Guilt of any of his Works, to work upon
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in *Christ*; and therefore could effect nothing at all upon his Spirit. That therefore which gives him Matter to work thus upon us, is something within us; there being even in the Best something which belongs to his Jurisdiction, which makes their Spirits fit Subjects for his Temptations. *Eph. vi. 12.* The evil Spirits are called the *Rulers of the Dark-ness of this World*: And *Colos. i. 12, 13.* their Power is called the *Power of Dark-ness*; so that Dark-ness is *Satan's* Territories, Dominion, and Jurisdiction: For it is his Work, and his Image, without which he could have no Power at all with us. But by Reason of this remaining Dark-ness, he hath a double Advantage over us.

I. AN Advantage of more near intimate and immediate Access to our Spirits to close with them, to suggest unto them, and to work upon them; and to tempt not only, as one Man tempts another, by the outward Senses, but by the inward also. And tho' it is true, that, as he is an *Angel*, he hath naturally by Creation, Ability thus to do; yet, as he is now a *Devil*, and an unclean Spirit, were we but perfectly holy, as in Innocency, he should be debarred all such near Communication to us. To this Purpose it may be observed, that in his Temptation of *Adam* in Innocency, he was not permitted in his first Assault, 'till he had sinned, to come within him to work upon his Fancy and Affections indiscernibly: But only mediately and externally, by an audible Voice in the Body of a Serpent. Nor should he have near and inward Access to our Spirits, but for that Dark-ness in us; by Reason of which he thus comes within us; and as Dark-ness mingleth with Dark-ness, so he with our Spirits: So that as the Light of Grace in us begun, doth fit us for God's Drawing nigh to us; so this Dark-ness remaining exposeth us to *Satan's* drawing nigh,
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so near, as to mingle with our Spirits, and as it were to become one Spirit with us.

2. As hereby he hath this Advantage of Access to get within us; so this Darknes in us is also as fit Fuel, and as Tinder to his fiery Temptations, that presently enkindleth and enflameth. So that he can both increase and augment all those Effects of the Principles of Darknes mentioned; and so add *Blacknes* to that *Darknes* in us. And Darknes being his Dominion, therefore so much Darknes as is in us, so great a Party he hath in us to work upon. Hence therefore all the Effects that he worketh in unregenerate Men, who are nothing but Darknes; he may work in regenerate Men, according to the Proportion of the Remainder of Darknes in them.



CH A P. VII.

How Satan works upon our Reason.

SEEING therefore the Exercise of *Satan's* Power lies in that Darknes which is in us, let us more particularly see how able he is, to work upon those several Principles of *carnal Reason, Guilt of Conscience, Jealousies and Fears.*

FIRST for *carnal Reason*: He chiefly worketh on this in that Sort of Temptations, the Strength whereof lies in false Reasonings; wherein, in if any thing, he hath the Advantage.

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1. His Abilities to forge and invent false Reasonings and Arguments to overthrow our Faith, are (as they must needs be conceived to be) exceeding great. For this Knowledge he is called *Δαίμων*, as well as *Satan*, for his Malice, and for his Subtilty in out-reaching us, a *Serpent*. When he was young, he outwitted our first Parents; *he beguiled Eve thro' his Subtilty*, says the Apostle, 2. Cor. xi. 2. then when their Reason was not depraved; but now he is grown that *Old Serpent*, Rev. xvii. 9. and *we are become Children, apt to be tossed to and fro*, Eph. iv. 14. he hath had Time enough to improve his Knowledge in. He is a Student of five thousand Years standing; that hath lost no Time, but as he is said to *accuse Day and Night*, Rev. xii. 10. so is he able to Study both *Day and Night*; and he hath made it his chief, if not whole Study, to enable himself to tempt and plead against us. It is his Trade; therefore as Men are called *Lawyers*, or *Divines* from their Callings; so he the *Tempter* and the *Accuser* from his Employment. And by this his long Experience and Observation he hath his *Νόματα*, 2. Cor. ii. 11. his set and composed Machinations, his *Μεθόδιας*, Eph. vi. 11. his Methods of Temptations, which are studied and artificially moulded, and ordered; even such Systems and Methods of them, as Tutors and Professors of Arts and Sciences have, and which they read over and over again to their Auditors: The Apostle calls them *Darts*, Ver. 16. And he hath a whole Shop and Armory of them ready made and forged; which for the Acuteness, and subtil Sophistry that is in them, are called *Depths of Satan*. Rev. xxiv. Which *Depths* are most to be found in this; for he is more especially versed in this great Question, Whether a Man be the Child of GOD or no? more than in any other. All other Controversies he hath had to deal in, but in particular Ages, as occasionally they were

were started; but this hath been the standing Controversy of all Ages, since GOD hath had any Children on Earth; with every one of whom more or less, he hath at one Time or another had solemn Disputes about it: So that he knows all the Advantages, Windings, and Turnings in this Debate; all the Objections and Answers in it. And as other Controversies, the longer they are on Foot, and the further they have been carried, the more they are enlarged, improved and grow more subtil; so must this needs also, especially in this latter Age of the World. The Difficulties which a Man meets with in beating out a right Judgment of his State, are greater than in any Controversy the World ever knew; and afford stranger Knots, and require as acute Distinctions to dissolve them. And indeed, such they are, that did not the Holy Ghost sometimes cut, sometimes untie them for Believers, by witnessing with our Spirits that we are the Sons of GOD, bare Reason alone could never determine the Matter. Now *Satan*, through long Experience, and Observation, hath all these at his Fingers Ends; he hath still observed, and laid up what Answers hath relieved the Spirits of Believers, in such and such a Doubt cast in by him; and then studies a further Reply against the next Time; or for the next Believer he shall have to do with.

2. As he hath thus thoroughly studied this Controversy, and knows all the Windings and false Reasonings in it; so withal, by his daily studying and considering Men, he knows how best to suit those Reasonings, both to Persons and Seasons. It is the sole Business of those evil Spirits to study Men: For this End they *go up and down the Earth*. He knows all the *Ranks* and *Classes* of Men in the State of Grace; and according to their Ranks, with what Sort of Temptations to encounter them.

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For Men's *Temptations are various and manifold*, 1 Pet. ii. 6. Even as the *Gifts and Operations of the Spirit* are, 1 Cor. xii. 4, 5. Now he, having beaten out this Controversy with all Sorts, knows how to lay the Dispute, how to order, marshal and apply Objections, and wield his Blows with much Success and Advantage. That as Physicians, having observed the several Workings of Medicines of all Sorts, upon several Ages and Constitutions, and what Effects they have had, prescribe several Medicines, according to the several Conditions of their Patients, tho' sick of the same Disease. Thus *Satan* by Observation finding the *Hearts* of some Men *answering* to some others, as *Face to Face in Water*, and withal remembring what Reasonings have always taken most with such a Sort of Christians, whose Corruptions and whose Graces were much like unto those in this or that Man he hath now to deal with; accordingly he makes Use of these Reasonings again.

THE Tempers of Men's Spirits we do know are divers, and so are capable of Diversity of Suggestions. And again the Operations of Graces, as of Sin, are various in those several Tempers. And GOD's Dealings with, and Workings upon his Children, are as various as either: some he humbleth much, some are led on with Comfort; some he works on with a sudden and marvellous Light, as if the Sun should rise on the sudden at Midnight; and on others, insensibly and by Degrees, as when the Dawning steals upon the Day; and this Variety affords Rise, and Occasion for several Temptations. So that what Kind of Work any other Christian hath had, is apt to be made an Exception to another that wants it. I was never thus humbled, says one, nor I thus comforted, says another: I had a sudden violent Work indeed, which came in like
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a Spring-tide, but now the Tide is fallen, and my first Love abated, says a third: I had some Workings and Enlightnings, says another, and I was deceived then, and I may be so now also: And so he hath that vast Task set him, to compare a Counterfeit Work with a true. Thus every several Way of Working lies open to several Exceptions. And as every earthly Calling hath its several Temptations; so the several Ways and Manner of Effecting this heavenly Calling, have their several Currents of Temptations: All which *Satan* knows, and hath often traced; and accordingly knows how to fit them to Men, and to prosecute them the most advantageous Way.

So in like Manner he takes the Compass of every Man's Knowledge, Notions and Apprehensions; according to which we are also capable of several Temptations. Many Reasonings and Objections, which like small Hail-shot could not make any Dint upon Men of Parts and Knowledge, both because they, by Reason of their Knowledge, soar high out of the Gun-shot of them; and have also on the *whole Armour of God*, abounding in all Faith and Knowledge; yet may be fittest to level at such as are ignorant, and fly low, and have but some few broken Pieces of that Armour to defend some Parts with: But on the contrary, those others of his great Shot, which He dischargeth on Men of Knowledge, they would clean fly over the other's Heads, and not come near such smaller Vessels. Thus the Ignorance of the Meaning of the Scriptures, and of the Ways of Grace chalked forth therein, how doth *Satan* abuse, to the Disquiet of many poor and good Souls, by putting false Glosses upon them? How many weak Souls stick in Shallows, and are sometimes a long While terrified with gross Mistakes? And, like small Birds,
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are held long under with limed Straws of frivolous Objections, which great ones fly away with? That great Apostle being a Man of Knowledge was not easily taken with such Chaff; *We are not ignorant of his Devices*, says he, and therefore *Satan* takes another Course with him, comes with downright Blows, and falls a buffeting him. Thus doth *Satan* take Measure of the Bore (as I may so speak) of every Man's Understanding, and fits them with Objections proportionable, of several Sizes. And as the Apostle, in his Sermons, prepared Milk for Babes, but strong Meat for strong Men; so doth *Satan* suit Objections to Men's Notions and Apprehensions; still framing them according to their Reading.

3. HE is able indiscernibly to communicate all his false Reasonings, (tho' never so spiritual) which he doth forge and invent, and that in such a Manner as to deceive us by them, and make them take with us.

FIRST, he is able not only to put into the Heart Sollicitations unto sensual and worldly Objects; such as that into *Judas's Heart*, to betray his Master for Money, *John xiii. 2.* and to tempt married Couples severed, to *Incontinency*, *1 Cor. vii. 5.* But also the most subtil and abstracted Reasonings concerning Things spiritual, which are utterly remote from Sense. And in this Respect they are termed *spiritual Wickednesses*; because they deal in such Wickednesses, as much as in those that are sensual. And that he is able to suggest such spiritual Thoughts and Reasonings, appeareth many Ways: As by his injecting blasphemous Thoughts against GOD, such as do sometimes transcend the Wit and Capacity of the Receiver of them; this is manifest likewise by *Saul's* Propheying even from the immediate Dictating of *an evil Spirit*, and from

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all those damnable Heresies which have been broached in all Ages. So in After-times Apostasy is ascribed to *Spirits of Error*, and to the *Working of Satan*. Now by the same Reason there is no Reasoning about States tho' never so spiritual, but he can suggest it, as well as he did those Depths of Heresies to the Broachers of them. So that *Satan* cannot only make those false Reasonings, which our own Hearts forge, more specious and probable, and suggest further Confirmations of them, which are enough to add unto this Darkness; but he is also able to put in new, which himself invents, of what Kind soever they be.

SECONDLY, he is able to insinuate them in such a Manner, as to take with us, and deceive us; yea, and often to set them on with a deep Impression. So, Commission was not simply given to that *lying Spirit*, who persuaded *Ahab* by a Lie in the Mouths of his false Prophets, to suggest a Lie; but so to suggest it that it should prevail. And as he is thus able (when God gives Leave) to delude wicked Men's Understandings with false Reasonings in Matters of false Doctrine, by Reason of that *total Darkness*, that is in them; So he is able (if God give Leave, as sometimes He doth) to bring strong Delusions upon the Minds of God's Children also, through false Reasonings about their own States, by Reason of that *Darkness* which in Part remains in them.

ONLY this is to be added, That *Satan* cannot force Assent to any Falshood upon the Understanding of any Man. For how then should they *all have been damned for believing that Lye*? 2 *Thess.* ii. 11, 12. which should not have been, unless it were their own Sin. Neither yet doth he so immediately produce an Act of Assent in us, as God doth, when He worketh Faith in us: For then God's Power and

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Assistance in working Good, should be no more than *Satan's* in working Evil.

AND yet the Scripture goes far, when it says of those that believed not the Gospel; *The God of this World hath blinded their Minds that believe not,* 2 Cor. iv. 4, (which notes a superadded Working of Blindness, unto their own natural Blindness:) As also when it says, that the *Prince of the Air is 'Eneyar,* that is, *works effectually,* Eph. ii. 2. and of the *Corinthians*, whilst unregenerate, that they were *carried and led away after dumb Idols,* 1 Cor. xii. 2. All which Phrases seem to argue, not only a further Power of working upon Men's Judgment, than when one Man doth endeavour to persuade another; (because he suggesteth indiscernibly, and with more Frequency and Importunity, and holdeth the Mind more to the Object, and presenteth an Army of Confirmations at once; and is able so to marshal them, as the Mind can scarce resist; and puts all these upon the Spirit with a violent and imperious Affirmation:) But further also they would seem to imply some Kind of *physical* Working; though not immediately on the Spring of the Clock, yet upon the Wheels and Weights of it; I mean the *Passions* in the Body, and the *Images* in the Fancy; tho' not upon the Understanding immediately: All which, what Influence they have to sway the Judgment and pervert it, Experience shews.

4. HE is further able to follow and continue his Reasonings, as Occasion may be, and hold out Arguments with us, and out-reason us, by putting in new Replies to our Answers; and so to maintain the Dispute, and to come up with fresh Supplies: Which in this Respect is called *Wrestling*, Eph. vi. 12. *We wrestle not with Flesh and Blood,*

Blood, but Principalities and Powers, it being (as the bodily Wrestling) transacted by reiterated Assaults, and Attempts to get the Victory; he, as it were, going about to strike up our Heels, as Wrestlers do; that is, to take from under us those Reasonings which supported us; which Kind of spiritual Wrestlings how often have we Experience of in spiritual Agonies? In the Hour of Temptation Believers find Conflicts and Disputes, rationally carried along, and pertinent Objections brought in against those Answers, which they meditate of: In which Case therefore Divines bid Men not to *dispute* with that cunning Sophister.



C H A P. VIII.

How Satan works upon our Conscience.

THUS we see how able *Satan* is to assist carnal Reason in us against ourselves. We will now further consider what Power he may exercise upon that other Principle in us, our *Conscience*, in accusing us, and laying Particulars to our Charge; in which consisteth the greatest of his Strength, even in an Army of Accusations of us to ourselves; which in this Warfare he musters up against us. If this subtil Pleader cannot deceive the Judge (as I may so speak) with false Rules and Mistakes in the Law itself; then he endeavours it by misrepresenting the Case of the Party, and puts in a false Bill of Accusation, so ordered and coloured, as to procure a Judgment against him; laying before the Eyes of Mens Consciences their
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By-Ends, Deadness and Hardness of Heart, and Falseness in such and such Turnings of their Lives; excepting against what is Good in them, aggravating what is Evil, and all to enforce from thence a false Conclusion.

By the Way we may take Notice of a Difference between the Holy Ghost's Dealing with a Believer, when at any Time He comes with the Word, and searcheth and tries his Heart, and discovers Corruptions to him, convincing and reproving him, and that sometimes with some Sharpness, for his By-Ends and Hypocrisies, and between these other Siftings and *Winnowings* of *Satan*. The Difference is, That the Holy Ghost dealeth sweetly herein, as a Father that convinceth his Child of his Misdemeanours; but without putting in any such Sting as this in the Conclusion, that therefore we are Hypocrites; but in these of *Satan*, that is the Issue he mainly drives all to, and it is made the Burthen of all those his Accusations, and is as the Scope that runs through the whole of his Charge.

Now in Respect to this his Misrepresenting our States and false Aggravations of our Sins unto us, he is called, as the *Tempter*, which is in a general Relation, to all Sorts of Temptations; so the *Accuser*, Rev. xii. 20. or *Pleader* against us: And as the Accuser of us to GOD, in GOD's Court; so in the Court of our own Consciences. And as he tempts us *unto Sin*; so also *for Sin* and *by Sin*; that is, the Guilt of it, to draw us to Despair. He that accused *Job* unto GOD, would sure accuse *Job* unto himself much more.

AND though it may be truly affirmed, that neither *Satan* nor our own Consciences, can ever ag-

gravate unto us too much the intrinsical Sinfulness, the Heinousness and Vileness of our Sins in their proper Colours, and true Aggravations; yet *Satan* may, in the Representation of our Sins, put such false Apprehensions and such Aggravations upon them, as may make us apprehend too much about them; as when it is suggested, that they are utterly unpardonable. He may likewise use them as Inductions to prove a false Conclusion. And also although our Sins can never be enough represented, if it be in order to drive a Man to GOD's free Grace, and unto *Christ*; yet to present them singly, and to hold the Mind so to them, as to cause us to forget our own Mercies, and in such a Manner, as thereby GOD's Mercies are concealed from us; this is *Satan's* Practice, and is the Cause of this deep Bondage. And in this Respect that Name Κατήγορος, the Accuser, is given to this evil Spirit in a direct Opposition to that special Name and Office of the Holy Ghost Παράκλητος, the Comforter or Pleader for us: Because as the Holy Ghost maketh Intercession in our own Hearts unto GOD for us, and, upon true Repentance, helpeth us to make Apologies for ourselves, (as the Word is, 2 Cor. vii. 11.) and comforteth us by discovering our Graces given us of GOD, and by pleading our Evidences, and witnessing with our Spirits that we are the Sons of GOD; so on the Contrary, *Satan* is an Accuser, by laying to our Charge the Guilt of our Sins, by impleading our Evidences, misrepresenting our States, thereby to swallow us up with Sorrow. And further, because in these Accusations his Scope is to misrepresent our States to us, therefore he is called Διόλογος, a Slanderer, as one that falsely calumniateth and slandereth all our Graces, all GOD's Dealings towards us, all our Dealings towards Him: Which false Charges of his, I take most properly to be those Darts, mention'd Eph. vi. 11. which are

are there said more especially to oppose our Faith: And therefore *Faith* is there said to *quench them*. These Kinds of *Satan's* Temptations and Accusations against us are, even as Darts and Arrows that wound, pierce, and run through the Passions and Affections, that strike the Soul through and through with Fears. And besides the Sharpness of the *Darts* themselves, they are said to be *fiery*, as making double Way for themselves: For a Piece of Iron, though blunt, yet if fired red-hot, runs through without Resistance.

AND as *Satan* can stir up that Guilt that is in us, so he can also work upon that Injudiciousness that is in the Conscience. For as he hath a Power to work upon the rest of the Faculties, so also upon the Conscience; misleading it in its Verdict of our States, as cunning Pleaders do a silly Jury. The *Wards* of Conscience are of themselves loose, and naturally misplaced, but he with his false Keys perverts them much more: It naturally gives an uncertain Sound, but he by his false Alarms and *panick* Fears, cast in, doth much more confound the Testimony of it. And how easy is it to trouble a Soul disquieted already, and to work upon Jealousies which are raised? We see how far a cunning Man can insinuate with jealous Natures, to increase Suspicions and Surmises. When an Humour is stirred, how easily is it wrought on? And thus often when the Spirit hath already read us a sharp Lecture, and examined our Consciences, then *Satan* strikes in, and descants upon it all, to deeper Terrors and Distress.





CHAP IX.

How Satan works upon the Passions.

WE have seen how able *Satan* is to work upon our *Reason* and *Conscience*. It remains that we shew, how he can work upon the *Passions*.

IN Respect of his working on the *Passions*, those *Darts* before-mentioned, are principally called *fiery*; namely, for that Anguish and Inflammation they cause through distempering the Affections. Those Fears which our own Hearts engendered, were but as Smoke; these *Darts* cause them to flame and blaze. The Allusion is to the poisoned *Darts*, which the *Scythians* of old, and other Nations now use in War; the venomous Heat of which, like a Fire in their Flesh, killed those that were wounded by them. *Job* also alludes to those when he says, *The Arrows of the Almighty are within me, the Poison thereof drinks up my Spirit*. And what were those Arrows he speaks of but Terrors? So it follows, *The Terrors of GOD do set themselves in Array against me*. So that as *Satan* inflames other Members with a superadded Vehemency and Violence; (as the Tongue, which is said to be *set on Fire from Hell*: That is, from *Satan*, who is called *Hell*, as in that Speech; *the Gates of Hell*; as the good Angels, the noblest Creatures, are called *Heavens*, *Heb. vii. 26.*) As, I say, he doth
thus

thus inflame other Members, so in like Manner he doth put Fire into those Darts he wounds the Conscience with; and thereby causeth such Pangs that Hell-Fire, as it were, begins to flame in a Man's Conscience.

1. WHEN the Holy Ghost hath once lash'd the Conscience, and made it tender, *Satan* then, may fret it more and more, and be still rubbing upon the Sore, by casting in horrid Suggestions, and false Fears.

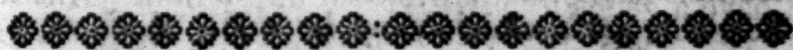
2. BY renewing the experimental Remembrance of those Lashes, which the Soul hath had from the *Spirit*, he can amaze the Soul with Fears of an infinitely sorer Vengeance yet to come; and flash Representations of Hell Fire in their Consciences, from those real Glimpses they have already felt, in such a Manner, as to bewilder the Soul in vast and unthought of Horrors.

3. HE can then bring Home all the Threatnings that are thundred forth in the Word against Hypocrites, and discharge them all with much Violence, and Noise upon a poor doubting Soul. He can and doth shew his Prisoners those terrible Chains and Racks, and other *Instruments of Death*, as the Psalmist calls them, which God hath prepared against Sinners, and hath stored up in that great Armory of his *Word*, 2 Cor. x. 6. With the Ratling of which Chains, *Satan* can make a Noise in the Conscience of a poor Sinner, to affright him: Which he is the more enabled to do, out of Experience of such Terrors in himself; *being bound up in Chains everlasting, under Darknes, to the Judgment of the great Day*, Jude vi. And as a Son of Consolation, is enabled to comfort others the more, by the Comfort wherewith he hath been comforted of
GOD;

GOD; so this *Prince of Darkneſs* is the more powerful to terrify weak Conſciences, by the Terrors, which he hath felt from the LORD.

4. HE can immediately, by his own Power, ſtir the Paſſions of Fear and Grief, and excite them beyond Nature. As the Winds can raiſe the Billows in the Sea; ſo can he a Tumult in the Affections, and put all the Soul into a violent Perturbation. He is the *Prince of the airy* Part of the little World in Man, as well as of the elementary Region in the great World; and ſo can raiſe unnatural Storms, and Vapours, that ſhall darken Reaſon; and cauſe ſuch Thunders and Lightnings, as ſhall hurt all into a black Confuſion; ſuch, as if Hell and the Soul would preſently come together. And though it is true, that he cannot turn the Stream of our Affections back; (for GOD only can do this) yet he can drive them faſter, and cauſe them to ſwell above their natural Channels; that, as a Man poſſeſt hath the Strength of ten Men in him; as that Man, *Luke viii. 19.* ſo ſhall the Affections have, that are blown up by him. And as he can raiſe up other *Paſſions* in us, ſo alſo *Fears* and *Terrors*, *Jealouſies*, and *Diſtruſts*. Thus he handled *Saul*, when GOD left him: *An evil Spirit troubled him*; or, (as moſt read it) *terrified him*, *1 Sam. xvi. 15.* And in the raiſing up of theſe Affections, he works more than *morally*; that is, than by barely propounding ſuch Objects as ſhall move them; even *phyſically*, by ſtirring up ſuch Humours in the Body, as thoſe Paſſions do act and ſtir in. He can alſo diſturb the Organs of the Underſtanding; as in him, *Luke viii. 35.* who through *Satan's* Working is intimated, *not to have been in his right Mind.* And when he hath thus diſorder'd all in a Man, then he comes with his Suggeſtions, and ſpeaks nothing but Wrath and Terrors, the Heinousneſs

nousness of a Man's Sins, the Fearfulness of God's Wrath, unto that Conscience that is troubled: And then (look as when a Man's Choler is up, every small Thing provokes him; so now when Fear and Melancholy are excited) every Suggestion, every Surmise doth strike the Soul through and through. And thus, through the Means of these Mists, which environ and darken this Sun, he works upon the Conscience. For when once those Affections cloud the Mind, then Multitudes of troublesome Thoughts arise, and every Suggestion suitable to that Passion prevails with a Man's Spirit; as appears by that Speech of *Christ*, Luke xxiv. 38. *Why are ye troubled, (or afraid) and why do Thoughts arise in your Hearts?* Passions, like heavy Weights hung upon a Clock, not only make the Wheels, the Thoughts, move faster; but also pervert them, and wrest them the wrong Way: So that to a Heart thus distemper'd, all Things are presented amiss; even as to a blood-shot Eye all Things seem red.



CHAP. X.

Seven Advantages Satan hath over us, in all those fore-mentioned Dealings.

FOR a general Conclusion to this Discourse about *Satan's* working on us, I will but mention some of those great Advantages, he hath in all these his false Reasonings to set them on, and to fasten his false Conclusions thence deduc'd: Which I there-

I therefore bring in here, as being common to all those Particulars which have been related.

1. IT is no small Advantage that he can familiarly suggest them again and again unto us. The Frequency of any Thought that haunts us, hath secretly the Force of an Argument to perswade us. A cunning Flatterer, that is continually suggesting, may at last work out a near and a dear Friend. As the Judge yielded to the Widow's *Importunity*, Luke xviii. 5. so is the Mind apt to yield to a Suggestion that importunately presents itself; yea, though it be to pass a false Sentence against a Man's self.

2. HE can also represent a Multitude of Considerations at once, all tending to confirm the same Perswasion. He will oftentimes bring a Cloud of Witnesses and Instances to prove us Hypocrites, so that look which Way we will, we see nothing else. As he represented to *Christ*, *all the Glory of the World in the Twinkling of an Eye*; so he can set forth a Man's Sins, in such a Manner, that a Man shall have a general Prospect of them, and see nothing else, look which Way he will. And what Force this must have to prevail with the Mind to assent, Experience shews. As when a Man doubting of a Truth, reads an opposite Party, presenting all that can be said for the other Side alone, it often staggers him, till he reads and considers what is said to the contrary: Yea, though a Man is settled in the Truth, yet sometimes an Army of Arguments on the other Side come in upon him, so ranked and ordered, as for the present shall stagger him; so it must needs be in this great Controversy about a Man's State, when *Satan* shall muster and marshal up an Army of Objections at once.

3. HE

3. HE is able to hold the Intention of the Mind so to them, as to keep off all that, which should any Way afford Comfort. He can turn down that Column in the Leaves of our Heart, wherein any Thing that may comfort us is written, and hold our Eyes fix'd to read nothing but that other wherein our Sins are written. He can multiply Suggestions so fast, and come in *with such a Tempest*, that, (as *Job* complains, *Job ix. 17.*) he will not suffer a Man to take Breath: And therefore the Apostle calls them the *Buffetings of Satan*, 2 Cor. xii. 7. because like unto Buffetings, they come in, thick and threefold upon a Man's Spirit; so that it cannot take Breath. He rains down Temptations sometimes, not by Drops (as in ordinary Rains) but by *Spouts*, as Mariners call them, when a Cloud falls by wholesale, and often sinks a Ship.

4. HE adds Weight to his lying Accusations, and false Reasonings, by an imperious and obstreperous Affirmation, that so it is. He suggests not Reasons only, that are fitted to perswade, but sets them on with Words of Affirmation suggested: And so, like as in Reasoning, a weak Spirit is often born down by a stronger, not by Force of Argument so much, as by Strength and Violence of Spirit; (for many when the *Iron is blunt*, and their Arguments want Edge, put to the more Strength as *Solomon* speaks, *Ecclef. x. 10.* and so prevail.) and so doth *Satan*; he being a Spirit of greater Strength than ours. Cunning Pleaders may so argue the Case, with such Violence and Confidence, that, as *Socrates* said, when his Accusers had done, if he had not been very innocent, he should have suspected himself guilty: How much more, when the Accusation shall fall upon Persons that are so guilty, as we all are; and the Thing also impleaded be that, which we are already suspicious of?

5. IN that he backeth his false Conclusions thence deduced, with *Terrors*, this becomes an Argument to Sense. A Conceit that Comes in with Joy, we are apt to conclude is true; and so in like Manner, what comes in with Terror: Such Impressions are, as it were, a Seal to what is suggested. And as the Holy Ghost *sealeth his Instructions*, Job xxxiii. 16. with Impressions of Joy; so doth *Satan* his Temptations with Impressions of Fear and Disquietude. If a Man hath a Dream with any strong Impression, he is apt to think there is something in it. That which made *Nebuchadnezzar* think there must needs be Something in his Dream, when yet he had forgot what it was, was, that it made *him afraid and his Thoughts troubled him*.

6. ANOTHER Advantage is, that he works all these Impressions undiscerned, so that we know not, but that they are our own Thoughts; yea sometimes think that they are from the Holy Ghost. This is an exceeding great Advantage; as great as it would be for an Enemy to have gotten the Opposites own Colours: This causeth us readily to yield and open the Gates to him. And tho' when the Temptation is over we perceive his Delusion, yet still, because we cannot discern his Suggestions from our own Thoughts, when upon us, therefore he can come again and again with the same Temptation, To-day, To-morrow, and the next Day, and we perceive it not. Thus *Abab's* Prophets knew not that *Satan* was a lying Spirit in them; for says one of them to *Micaiah*, *When went the Spirit of God from me to you?* Those strong Delusions, 2 Thes. ii. 10. could not have prevailed upon their Minds to have believed a Lie, had it been discerned by them, that *Satan* had suggested them.

7. LAST of all, a Man can no Way avoid his Suggestions; neither can any take *Satan* off from a Man but GOD. He must *rebuke* him, none else can. A poor Soul fights with *Satan* in Darkness, like unto a Man that is assaulted by one that carries a dark Lanthorn, who can see the Assaulted, and how to buffet him, and follows him wherever he goes; whereas the poor Man cannot see him, nor who it is that strikes him, nor be aware how to award the Blow. Therefore the Apostle when *buffeted* by *Satan*, knew not what to do, but only to have Recourse to GOD by Prayer: For he could no more avoid or run away from those Suggestions, than from himself: Nor could all the Saints on Earth any other Way have freed him, 'till GOD should cause him to depart.



CHAP. XI.

The Cases wherein GOD leaves us unto this Darknes. First, three Cases extraordinary.

HAVING dispatcht the Causes of this Darknes, I now proceed to the *Cases* wherein, and *Ends* for which GOD leaves us to such a Condition. The *Cases* are either *extraordinary* or *ordinary*. I shall speak first, of the *extraordinary* Cases, which are Three.

FIRST, What if GOD will use his Prerogative, in this his Dealing with his Children? This He may do, and (as it is thought) in *Job's* Case He

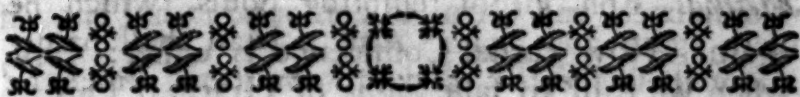
did; who is thought by some, to be set up as a Type among the Gentiles, of *Christ* at his Crucifying. Although the LORD had cause enough against him, yet no Cause is pleaded; but it is resolved into an extraordinary Dealing, wherein GOD took a Liberty to glorify Himself, by singling out one of the valiantest Champions, and setting him Hand to Hand to wrestle with the Powers of Darknes. None more just than *Job* before; none ever lived a stricter Life; no Man kept more in Awe, and that by fearing such a Desertion before hand; which tho' he *greatly feared*, yet it *came upon him*. And GOD Himself when He came to plead with *Job* about it, and to shew Him a Reason of his Dealing thus with him, only tells him how great a GOD He was, and therefore might do as He pleased, and useth no other Arguments at all with him. GOD indeed never wants a Cause, nor doth deal thus where Sin is not; yet, as is said of the young Man, that he was blind, not *for his own Sin, nor his Parents*, (yet not without it) *but for the Glory of GOD*: It was an Act of GOD's Prerogative: So was it here. GOD hath higher Ends of Glorifying Himself in the Patience, and the Conquest of such a Champion as *Job* was. And GOD might well take Liberty to deal thus with *Job*, because he could make him amends, as afterward he did, in restoring double to him. And indeed it was but the Concealing his Love, for awhile to shew it the more; as GOD even then did, in making him more than Conquerour.

A SECOND Case extraordinary is, when he intends to make a Man a wise, able and strong Christian; *wise* in this, which is the greatest Wisdom in the World, to comfort others. This may seem to be the Reason of this his Dealing with *Heman*. *Heman* was brought up in this School of Temptation,

tion from a Youth, Psal. lxxxviii. 15. Yet in the End, when GOD raised him up again, *this Heman* (who lived about *David's* and *Solomon's* Time) is reckoned one of the Four that were next to *Solomon* for Wisdom, 1 *Kings* iv. 31. So that great Apostle was a Man that was exposed to the same Combats. He was buffeted by Satan, filled with inward Terrors, as well as those without: What was this for? Not so much for any personal Cause, as to make him able to comfort others, 2 *Cor.* i. 4, 5. For that Comfort which answereth a Temptation in one Man's Heart, will answer the same in another's. When Temptations have the same Wards, that Key which unlockt one Man's Bolts, will answer to another's. This Art of speaking Peace, and Words of Comfort in Season is the greatest Wisdom in the World; and is seldom learnt but in *Heman's* School. Temptation was one of *Luther's* Masters. Of all Abilities of the Ministry, *Christ* in this Chapter instanceth in this; Ver. 4. and calleth the Tongue of him that is able to speak, *seasonably to weary Souls, the Tongue of the Learned*: And therefore *Job* xxxiii. 23. to raise up one whose Soul draws nigh to the Grave, is said to be the Work of one of a Thousand. Which is easily granted, if you consider the Danger of such a Distress: In Scripture it is called the *Breaking of the Bones*, Psal. li. 8. It is also called the *Wounding of the Spirit*; so *Solomon*, *A wounded Spirit who can bear?* Prov. xviii. 14. As the Power of Sin wounds, so the Guilt also; and the one as incurably as the other: And it being the Spirit of a Man which is wounded, that which must heal it, must be something dropt into the Heart, that may come at the Spirit. And there are to be peculiar Plaisters to heal these Wounds, because these Wounds are often differing: Some Objections there are, that often the learnedst Men never met with in Books; and Satan hath devised

Methods, Eph. vi. of tempting Souls, which he useth again and again: And a Man shall hardly know these Depths, and fathom them, unless he hath been in *those Depths* himself; and then he shall see such *Wonders of GOD in those Deeps*, which none else ever saw; and thereby gain such Wisdom, as to be able to encourage others by his Example, to trust in GOD and call upon Him.

THE third Case extraordinary is, when a Man hath had, or is to have from GOD an Abundance of Revelations and Comforts. First, in Case he hath already had Abundance of Revelations from GOD. As after that glorious Testimony given to *Christ* at his Baptism, *This is my beloved Son, then was Jesus led away to be tempted.* In like Manner doth GOD often deal with the Members of *Christ*. This was the great Apostle's Case, *Lest I should be exalted above Measure, through Abundance of Revelations, a Messenger of Satan was sent to buffet me*, 2 Cor. xii. 7. GOD had took him into Heaven, and spoke wonderful Things to him, and when he comes down again, *Satan* must take him to Task. He had been in Heaven, and heard the Language of Angels, and now he must hear by Devils the Language of Hell. This Buffeting, I take it, was by *Satanical* Injections. Secondly, before GOD doth dispense great Revelations and Comforts. As before great Distresses, he fills the Hearts of his Children with Joy unspeakable, so sometimes before great Revelations and Comforts, GOD withdraws Himself. The greatest Spring-tide of Comfort comes in upon the lowest Ebb of Distress. Distress enlargeth the Heart, and makes it thirst the more, whereby it is made more capable of Consolation: For that Rule holds usually true, *That as Sufferings abound, so Comforts abound also.*



C H A P. XII.

The ordinary Cases wherein GOD doth leave us in Darknes.

WE come now to the more *ordinary Cases*. Before I name Particulars, I will premise this general Rule: GOD goes not constantly by the same Rule in the Dispensation of them: So that no Man can say, that in such and such Cases, GOD will desert Men: For some Men He leaves for a While in Darknes, immediately after their Conversion: On the Contrary, towards others, He never shines in more Comforts than at their first Conversion. Again, some He deserts upon a gross Sin committed; to others He never reveals Himself more, than after a gross Sin repented of; thereby to shew the Freeness of his Grace. So likewise, some that have less Grace, He fills their Sails at Death, and they have *abundant Entrance*, with full Sail into the *Kingdom of Christ*; whereas others that have walk'd more strictly with GOD, have not so glorious an End. This Rule premised, the ordinary Cases follow. 1. In Case of carnal Confidence; thus *Psal. xxx.* *David* had been in great Distress of Mind, as appears by what is said, *Though Heaviness be over-night, yet Joy cometh in the Morning.* In this Sun-shine *David* grew confident, thinking it would always be so with him; and so trusted in that Comfort he had; as if he could never have been troubled again. *Now I shall never be removed*, says he: This was carnal Confi-

Confidence, and GOD, to confound it, hid Himself again. Now carnal Confidence is either: First, when we trust to false Signs of Grace. This we are apt to do; to take Things as infallible Signs, which are not. Now GOD, to discover which are false, and which are not, leaves a Man; and then he will find all his false Signs to leave him, and to be like Reeds that break, when any Stress is put to them, and so run into his Hand. Or, Secondly, when we put too much Confidence upon Signs, tho' true, and trust too much to our Comforts and Graces. When we let all the Weight of our Support hang on these, GOD in this Case often leaves us. Or Thirdly, when we think Graces and Comforts are so rooted in ourselves, that we neglect GOD and *Christ*, for the Upholding, increase and Exercise of them; then GOD withdraws the Light of these, that we may have Recourse to the Spring. As too much Confidence in the Power of inherent Grace, caused *Christ* to leave *Peter* to the Power of Sin, so the like Confidence causeth GOD to leave us to the Guilt of, and Terrors that come by Sin.

2. The second Case is, for neglecting such precious Opportunities of Comforts and Refreshings as GOD hath vouchsafed; as for the Neglect of holy Duties, wherein GOD did offer to draw nigh to us, as the Sacraments, Prayer, Meditation, and Hearing the Word. So *Cant.* v. 4, 5, 6, 7. *Christ* stood at the Door and knockt; that is, moved the Heart of the Church to perform the Duties in which he useth to come into the Heart and visit it; He offered to assist her, and began to prepare her Heart, but she made Excuses: Upon this, *Christ* went away; only He left behind Him an Impression of Himself in her

her Heart, enough to stir her up to seek Him, in the Sense of the Want of Him.

3. IN Case of *not exercising the Graces* which a Man hath; not stirring them up, when Christians are as it were between sleeping and waking; (which was the Church's Condition, *Cant. v. 2.*) then also *Christ* deserts. To perform Duties with the inward Man in a drowsy Frame, half awake, as it were, and half asleep; *to pray as if we prayed not; to do the Work of the LORD negligently*, this provoketh GOD to absent Himself. And indeed there is no Reason that a Man should have present *Comfort*, when he neglects the *Use of present Grace*. *Isai. lxiv. 7.* GOD complains, that there was *none that stirred up himself*; and for this, *GOD was wrath*. Whereas *Ver. 5.* GOD *meets with him that worketh Righteousness*, and *rejoiceth* in him that *rejoiceth* to work Righteousness. GOD meets such, and rejoiceth with, and draws nigh unto, them: But others, that *stir not up themselves*, GOD stirs them up by Terrors. *He that walketh according to this Rule, Peace be on him*, *Gal. vi. 16.* not else. Tho' Comfort is not always the present Fruit of Righteousness, yet it is never without it.

4. IN Case of some *gross Sin* committed *against Light* unhumiliated for, or *proving scandalous*, or of *old Sins* long forgotten: I will give Instances of each Particular. First, for some gross Sin committed *against Light*. An Instance for this is *David*, whom we find frequently complaining thus: *My Soul cleaveth unto the Dust, and is even at Death's Door. His Soul melted, and was dissolved*, all the Powers of it failed at the Sense of GOD's Wrath, even as Wax melts before the Fire. Ordinarily we find in Scripture no such eminent Desertion, but we find the Cause of it not afar off, if we read on: So here, *Remove from me* (says David) *the Way of Lying*: He points to the Sore of his Heart, where-
in

in his Grief lay, 1 Sam. xxi. 2. *David* roundly telleth two or three Lies together, when he fled from *Saul*, and came to *Abimelech*; who fearing to harbour him, ask'd why he was alone? He answered; *That the King had commanded him a Business*: There is one Lie: And that the King had commanded him *Secrecy* in it: There is another: And because my *Servants* should not know it, *I have sent them away* to several Places: There is a third: And again, V. 8. *I have not brought my Sword because the King's Business required Haste*: There is a fourth Lie. *David* went on here in a Course of Lying: they were all made, and deliberate Lies; which being gross Sins, Sins against Light, and having been some while gone on in by him, which therefore he calls a *Way of Lying*, lay heavy on him long after. Therefore he entreats GOD to take the Load of it off: *Remove from me the Way of Lying*. It was the Load thereof which lay so heavy on him, as to press his Soul to the Dust of Death. So for the second Particular: In Case a Sin be not thoroughly humbled for, and confessed; or, if when we committed it, we had Shifts to keep us from thinking it to be Sin; or not so heinous; or were doubtful whether it were a Sin or no, and so were loth to acknowledge it to be a Sin; as it is likely *David* did in the Case of his Murder of *Uriah*; (it was but the Chance of War, says he that cut him off;) GOD in this Case brings him to the Rack, *Psal. xxxii*. (It is thought that Psalm, as well as the li. was made upon that Occasion.) These Sins being known and become scandalous, *David* was to confess publicly; But he was loath to come to this: GOD in this Case lays his Hand so sorely on him, that his natural Moisture was dried up: (for in Men troubled in Conscience, their Trouble of Mind casts their Bodies often into as great Heats, as Men that are in burning Fevers) and this was without Intermission, Day and Night; and thus he lay roaring, like a

Malefactor on the Rack; he cried out for Mercy to GOD, yet because not with a broken Heart, GOD therefore accounted it but as *Roaring*; that is, the Voice of a Beast, rather than of a Man. And why was *David* put to the Rack thus? He would not confess, and humble himself for his Sin; *I was silent and yet roared*, Ver. 3. A broken-hearted Confession might have saved all this Torment. But when in the End *he said, I will confess my Sin*, Ver. 5, and resolved once to lay open all that Sin of Murder, and Adultery in the Circumstances of them, then GOD pardoned him. And yet after that, as appears in the li. *Psalms*, GOD did not yet *restore* the *Joy of his Salvation*, (for there he prays for it in the Sense of the Want of it) untill he had publickly confessed it also, and throughly humbled himself. So when the incestuous Person had committed that Sin, 1 *Cor.* v. 1, 9. for which, as then he was not humbled, *S. Paul* bids them *deliver such a one to Satan*, to the Tormentor to terrify him, and afflict his Spirit. And thus when that *Corinthian* was excommunicated, and given up to him, did *Satan* deal with him.

YEA, and thirdly, this GOD doth not only presently after the Sins are committed, but sometimes a long While after; yea, after that GOD hath pardoned them also in our Consciences, as well as in Heaven. Thus, though *Job* questionless had humbled himself for the *Sins of his Youth*, and had Assurance of the Pardon of them, yet GOD *wrote bitter Things against him* many Years after, and *made him possess them*, as himself speaks. In like Manner may the Guilt of those Sins revive, which long before had been pardoned. After the Commission of some new Act, or Forgetfulness of the old, GOD may let them lose upon us afresh.

THE Reason why gross Sins, especially if against Light, when not confessed thoroughly, after many Years cast us into such Desertion, is, because therein we rebel against GOD's Spirit; and *that* Spirit, doth deal with us, as we with Him. If you *grieve Him, He grieves you*; if you rebel against Him, He fights against you as an Enemy. When Men go about to extinguish the *Light of Direction*, which GOD had set up in their Hearts, GOD puts out the *Light of Comfort*, and so leaves them to Darkness: But especially then, when our Hearts are so full of Guile, that we plead they are no Sins, or extenuate them. If a Man keeps a Sin under his Tongue, and will not be convinced of it, nor bring it forth by Confession, GOD in that Case brings him to the Rack. And if it be that any of our old Sins revive, and cause these Terrors, it is because we began to look on them as past and gone, and thought we needed not to humble ourselves any more for them; making account they are so buried, as that they will never rise again; when as the Remembrance of them should keep us low, and humble us all our Days. We are apt to think that Time wears out the Guilt of Sins: But to GOD they are as fresh, as if they had been committed Yesterday; and therefore nothing wears them out but Repentance. Great Sins forgiven must not be forgotten.

5. IN Case of a *stubborn* Spirit under outward Afflictions; when we will not stoop to GOD. This may be Part of the Case mentioned, *Isai. lvii. 16.* where GOD alledging the Reason why he contend- ed with a poor Soul, gives an Account of it, Ver. 17. You see *where* the Quarrel began: *For the Iniquity of his Covetousness I was wrath*; that is, for some inordinate Affection: He mentioneth not a gross Act of Sin, so much as some Lust harboured;
for

for which GOD began to be angry, and to shew the Effects of that his Anger in *smiting him*, haply with some outward Cross first; *I was wrath and smote him*: And when that did no Good, GOD began to be more angry, and to *bide Himself*: *I hid my Face*: And this he speaks of inward Affliction, which he also calleth, Ver. 16. *Contending with the Soul*, and so far leaving it, as that the *Spirit was ready to fail*: And he further intimates the Cause of all this, *he went on frowardly in the Way of his Heart*. When outward Strokes will not take us off, GOD deserts our Spirits, and wounds them. When the Heart remains stubborn under other Strokes, he hath no Way left in his ordinary Course, but to lay Strokes on his Spirit, and wound that. And this Yoke is like to break and tame him, if any will; for this he cannot bear. Outward Afflictions Man's natural Spirit, and Stubbornness may bear; *The Spirit of Man will sustain its Infirmities*: But in this, *the Spirit fails in them*, Ver. 16. Other Afflictions are but as taking some Stars of Comfort out of the Firmament, when others are still left to shine to them; but when GOD's Countenance is hid, the Sun itself is darkened, and so a general Darknes befalls them: And therefore then the Heart is driven to GOD, and broke off from all Things else; and then GOD delights to comfort a Man again. *I will restore Comfort to him*, Ver. 18.

6. IN Case of deserting his Truth, and not professing it, and appearing for it when He calls us to do it. In this Case He left many of the Martyrs; many of whom, especially till Queen *Mary's Days*, and some then, deserted the Truth for a While, and GOD deserted them. And there is Equity in this Dealing of GOD with us: That as when we are *ashamed of Christ*, the Punishment fitted to it, is,

That Christ will be ashamed of us: So when we will not witness for God, there is no Reason His Spirit should witness to us.

7. IN Case of Unthankfulness for the Light of GOD's Countenance, and Freedom from those Terrors, which others are in; (which is a Sin Christians are apt to run into:) For as *Hos. ii. 9.* in Case of being Unthankful for outward Mercies, GOD *took them away*, and restored them not again, till they esteemed them better; so doth GOD deal likewise in spiritual Assurance, Light and Comfort.



CHAP. XIII.

The End for which GOD leaveth his Children unto this Darknes.

NOW let us come to those *Ends* which GOD may have in this his Dealing with one that fears and obeys him. And one may be, to let us see, whence spiritual Comforts and Refreshings come; that GOD alone dispenseth them how and when He pleaseth; that we may know that it is the LORD *that formed the Light, and creates Darknes, Evil and Peace*; and that as *Affliction riseth not out of the Dust*, so neither does Comfort out of our Hearts. GOD will let us see that our Hearts are nothing but Darknes; and that to cause any spiritual Comfort, is as much as to create Light at first; therefore He says, *I create the Fruit of the Lips, Peace*; which can no Way more fully be manifested, than by sometimes withdrawing that Light. Why doth He sometimes assist us in Prayer, and fill the Sails; and sometimes leave our
Hearts

Hearts empty? Is it not that we may learn that Lesson, *Rom. viii. 26. That it is the Spirit that helpeth our Infirmities*; and that we of ourselves know not what, nor how to ask? This Lesson we are slow in learning, nor are we easily brought to acknowledge our Dependence on God: In like Manner, for the same End doth He sometimes hide, and sometimes reveal Himself; to shew that He is the immediate Fountain of Happiness, *the God of all Comfort*, 2 Cor. i. 4. that so we might know whom to thank, whom to depend on, whom to go to for Comfort: It being as difficult a Thing for us to go out of ourselves, and from the Creatures, for Comfort, to God alone, as to go out of ourselves to *Christ* alone for Righteousness. Hereby also we see, that though we have never so many outward Comforts, yet the Comforts of our Spirits depend on God alone: For if *He* in the Midst of them withdraw *Himself*, they all prove but miserable Comforters.

ANOTHER End God hath in deserting us, is to make Trial of our Graces, and a Discovery of them. God's End in leading his People through the great *Wilderness where no Water was*, was to prove them; and the same End hath God in suffering his People to go through this Barrenness, and Darkness. This is conceived to have been his End in deserting *Job*; to shew what strong Patience was in him. There are many gracious Dispositions, which have not Opportunity to discover themselves, but in a Time of Desertion. Some of those which are the highest Acts of *Grace*, would never appear but in such a Time.

It were needless to go over all particular Graces: I will but instance in that glorious Grace of *Faith*, which in this Trial deserves more than all

Graces else. In all the Varieties of Conditions we pass through, it stands us in Stead; in Desertions it doth Wonders; standing like *Sampson*, encountering, and conquering alone, when there is none to help. This is certain, there is no Grace, GOD tries more than this Grace of Faith. *Ye are in Heaviness through manifold Temptations, that the Trial of your Faith being much more precious than of Gold which perisheth, being tried in the Fire, might be found to Glory, Praise, and Honour; that is,* both to the Honour of GOD who is believed in, and also of Faith itself, which is the most glorious Grace a Christian hath; which GOD loves to try, that the Glory of it may appear.

Now of all Temptations, none try Faith more than this of Darknes and of Terrors. Other Temptations strike but obliquely at it; but these strike at that, which is the immediate Aim and Object of it; namely, that GOD is a Man's GOD. These speak the direct contrary to what Faith endeavours to apprehend, and that directly, and not by Consequence only. Again, other Temptations are easily answered, whilst the Assurance of GOD's Favour remains unshaken: That answers them all, and shakes them off, as *Paul* the Viper off his Hand: But when that shall begin to be questioned (as in this Case it is) who is able to stand?

AGAIN, in these Conflicts of Faith with Desertions, consisteth the Heighth of our Christian Warfare. This is the highest pitch'd Battle, upon which all is either won or lost; for in these a Man encounters with GOD Himself, apprehended as an *Enemy*. GOD called out *Job* to try him by fighting a single Combat with *Satan*, and he became (as I may so say) too hard for *Satan* alone; then GOD joined against him also: Now then, in that
he

he bore this Shock, and yet stood; this argued the Strength of Faith. It is said of *Jacob*, *That by Strength he had Power with GOD*. It argued Strength indeed: And this is done by Faith, by the Power whereof (GOD's Power rather supporting it) a Man relies on GOD, when all his Dealings would argue He had forsaken a Man; that though GOD put on never so angry a Countenance; yet Faith can read Love in his angry Looks, and trust GOD beyond what he sees; it being the *Evidence of Things not seen*. Then, Faith goes wholly out of itself, as seeing nothing in itself but barely a Capacity of Mercy, and *plenteous Redemption*, which it knows to be in GOD. Thus Faith is a Miracle of Miracles; for it is founded as the Earth, upon meer Nothing in itself, and yet bears the Weight and Stress of Sins, Devil, yea, of GOD Himself. This is the Faith which we must live by, when all Comforts fail; and which is to honour, and glory at the *Appearing of Jesus Christ*.

AND as Desertion makes for the Trial and Discovery of Graces, so it is a Means sanctified to increase them. It is a Means to bring more Assurance and Establishment. *1 Pet. v. 10. The GOD of all Grace after you have suffered a While, stablish and strengthen you.* He knew they could not be settled, till they had suffered in this, or some other Kind. The Tree roots itself the more it is shaken. *Comforts abound, the more Sufferings abound.* That Light is clearest and strongest, that ariseth out of Darkness, because GOD creates it. Those Things which Men doubt of most, GOD gives the greatest Evidence of in the End. It also trains you up to fear GOD more, and to obey Him more. Fearing GOD, and obeying Him, most eminently and sensibly appear in that State, *Heb. v. 8. Christ Him-*

self learnt Obedience by what He suffered. The Yoke tames the Wildness in Beasts, and makes them serviceable; and so do these the Stubbornness of a Man's Spirit. Again, it serves to set Believers Hearts on Work to pray more and more earnestly. The Apostle's Buffetings made him pray thrice: So Christ being in an Agony, prayed more earnestly; and being in Fears He did lift up strong Cries: So Heman, by Reason of his Terrors, was a Man much in Prayers, *Psal. lxxxviii. 1. I have cried Day and Night before Thee.* Lastly, it causeth them to prize the Light of God's Countenance the more, when they again obtain it; and to endeavour by close Walking with God, as Children of Light, to keep it.



C H A P. XIV.

The Use of what hath been said.

IF those that fear God and obey Him are exposed to such a Condition as hath been described: Then, *Who is among you that feareth not the LORD, nor obeys the Voice of his Servants?* You that live in known Sins, and in Omission of known Duties, which God's Servants your Ministers tell you, you ought to perform; that pray not with your Families; who make not Conscience of your Speeches, nor Dealings; *where shall you appear? If the Righteous be thus scarcely saved: If such Darkness befall them that are Children of Light, what is reserved for you that love Darkness more than Light?* And if this befalls them for not stirring up the Grace, which

which they have; what shall come to you that are void of it? And not only so, but despise it? If this befalls them for *not humbling themselves for old Sins*, tho' long since committed; what will befall you for going on to add new to the old with Greediness? If to them for *neglecting the Opportunities of drawing nigher to GOD*; what to you for neglecting the Offer of Grace, and trampling under Foot the Blood of *Christ*? All you that think there is no Hell; or if there be, that it is not so dark as it is usually painted, look upon *Heman* ready to run *distracted thro' Terrors*, and to give up the Ghost every Moment, *Psal. lxxxviii.* Look upon *David* lying on the Wheel, and the Spirit of GOD *breaking his Bones*, when otherwise he had all outward Things at Will.

MY Brethren, GOD's People may find Pains beyond those of the Stone, Gout, and Tooth-ach. The Falling of GOD's Wrath on the Conscience is more than the Dropping a little scalding Rheum on a Tooth; and yet these are but a Taste of that Cup, which you that obey not must drink off to the Bottom; and it is Eternity to the Bottom, *Pf. lxxv. 8.* *There is a Cup in the Hand of the LORD, and it is full of Mixture*; that is, all the bitter Ingredients in the World are in it: And here indeed GOD *pours out the same*; that is, in this Life some few Sprinklings of it fall from the Top of the Cup; which good Men taste, as Experience plainly shews: *But the Bottom, the Dregs thereof, all the Wicked of the Earth shall drink, and wring them out*; the Vials of it, which will never be emptied, shall be poured forth upon them, even to the utmost Drop. If holy Men may be thus shut up in Darkness, what Darkness is reserved for you? even as *Jude* says, ver. 13. *Blackness of Darkness: Darkness, where is Weeping and Wailing and Gnashing of*
of

of Teeth. Blackness of Darkneſs, becauſe there is not one Beam of Comfort that ſhines in to all Eternity: For this is not for a Moment; or a few Years, but forever. *You that live many Days in Pleaſure here, and rejoice in them all; Remember the Days of Darkneſs, for they are many*, ſays Solomon, Eccl. xi. 8. *Many indeed. Days?* An eternal Night that ſhall know no End.

II. WHO is among you *that fears the LORD* and is *translated out of the State of Darkneſs*, and yet never was in this Darkneſs? You *that* have been free from thoſe Terrors of Conſcience, which yet Souls that fear GOD and have obeyed Him more than you, have ſuffered: And likewiſe you, who tho' you enjoy not much raviſhing Joy, yet *being juſtified by Faith have* (a ſolid) *Peace with GOD*; and ſo walk in Freedom of Spirit, in the Uſe of GOD's Ordinances, and the Performance of holy Duties: Let me out of this Doctrine give all of you this great Inſtruction: To take Notice that ſuch Kind of Troubles there are, that befall GOD's People beyond what you have Experience of. Many there are that think not ſo: *Job's Friends* did not, and therefore cenſured him. And this is a neceſſary Inſtruction.

I. BECAUSE this very Knowledge of it doth prepare Men for ſuch a Condition, if it ſhould befall them; and therefore to prepare them for Afflictions whom he wrote to, the Apoſtle bids them *not think it ſtrange concerning the fiery Trial*, 1 Pet. iv. 12. For if they be ſtrange to any, then if they befall them at any Time, they are the more grievous. If ſome ſtrange Diſeaſe befall a Man which he never heard of before, it amazeth a Man, and makes him deſperate: But if he hath heard that ſuch and ſuch

such have had it, and have recovered; this helps to assuage the Bitterness of it.

2. TAKE Notice of it, that you may be kept more in Dependence upon GOD, and that you may fear Him more. Men thatk now not any Afflictions, beyond what they see with their Eyes; nothing beyond Loss of Friends and Credit; often fear GOD less, and when they come to part with any of these for GOD, are less willing than those that have been more severely tried. But when they shall know that GOD's *Wrath* is beyond *Pharaoh's Wrath*, as *Moses* knew it, who yet in the vast Apprehensions of the Greatness of it, cries out, *Psal. xc. Who hath known the Power of thy Wrath?* Then they will obey GOD and fear Him, more than they would all the Kings of the Earth; as *Moses* did, *not fearing the Wrath of Pharaoh, Heb. xi. 27.* When Men enjoy a Confluence of all worldly Comforts, and think their Mountain strong, well built with Wife and Children about them, with Riches, Health, and Honours, they think they are then more out of GOD's Danger than other Men; and are apt to say, *Soul, thou hast Goods laid up for many Years:* but know that GOD without taking either thy Goods, or thy *Soul away*, can in this Life put thy Spirit into such a Condition, that thou wouldst give all the World for a Moment's Ease; when all other Comforts shall be to thee, but as the *White of an Egg*, as *Job* says. As he hath *Joys the World gives not*, so he hath *Afflictions the World inflicts not.* Therefore fear Him more than the Loss of All; obey Him rather than keep All: For GOD can meet with thee in the midst of All: So He met with *David*, tho' a King, and then all his Wives and Kingdom could not comfort him, 'till GOD *healed the Bones that He had broken.*

3. LEARN not to censure others when they are in this Condition. Thou walkest in the Light, and thou seest another in the Dungeon; yet he may be dearer to GOD than thou. It was *Job's* Friends Fault, who having not had Experience of such a Condition in themselves, concluded he was an Hypocrite. If you thus judge, then (as *Asaph* says) *You condemn the Generation of the Just.*

4. PASS your Sojourning here in Fear; For even our GOD is a consuming Fire. Keep the Heart in Awe with the Knowledge of such a State. This kept *Job* in Awe and made him so strict all his Days. Read the thirty first Chapter throughout, and you shall see what a righteous Man he was, and then see the Reason of all, Ver. 23. *Destruction from the LORD was a Terror to me*; and to the same Purpose also, Chap. iii. 25, he says that *he had always feared that which now had befallen him.*

5. LASTLY, be thankful that GOD spares thee. Haply thy Body is weak; and if He should fall on thee as on others, it would destroy thee. But consider that thou hadst a Stone in thy Heart as well as any other: GOD hath cured it by gentle Draughts, and so dissolved it, and carried it away; when He hath cut others, and put them to much Pain in taking it out. Oh! *be thankful!* You that are healthful and have strong Bodies, are you not thankful when you see others sick, of the Stone, Tooth-ach, or Gout, whereof you are free? And ought you not to be much more so for the Healthiness of your Spirits, when others roar all Day as on the Rack? Oh! be thankful that it is not so with you!

III. WHO is among you that feareth the LORD, and hath been in Darkness, but now walk in the Light

Light again? You who have been in the Dungeon, and have been set free again, learn your Duty also.

1. **THANK GOD** and *Jesus Christ*, and love the more; for you have tasted what He did for you; you know how bitter the Cup was, which He drank, and therefore must needs love Him more. You also have more Experience of **GOD's Power** and *Faithfulness*, and what a Miracle **GOD** hath wrought in raising you up again; *He hath shewn you Wonders among the Dead*, as *Heman* speaks: Be thankful.

2. **LEARN** to pity others in that Condition. Who can do it better than you, that have Experience of the like? If you hear of any Soul in Distress, it is expected of you to pray for him more than of another. *Christ* learnt to pity us in all our Infirmities the more, by bearing our Infirmities Himself: To that End **GOD** raised you up that you might be able to comfort others with *the Comforts you have received*; and might pray for them. Therefore *Isai. lvii. 17.* when any poor Soul is smitten, **GOD**, as is there said, is moved to restore him again, for his *Mourners Sakes*, as well as his own.

3. **DECLARE** what **GOD** hath done for you. You have been in Hell; warn others from coming there. *Knowing the Terrour of the LORD, persuade Men.* If the rich Man had come from Hell, what Stories would he have told his Brethren? Tell you the like. You have seen the *Wonders of GOD in the Deep*s; now you are ashore, tell Men of the Rocks, and Shelves, and Storms they are like to meet with in such and such Courses. *David* says, when his Bones were healed again; *then he would teach Sinners GOD's Ways.*

4. **TAKE**

4. TAKE Heed of what may prove the Fuel of such a Condition. The Devil may come and cast you into your old Fits if he find the same Materials to work upon; into your Uncleanneſs, Lying, or unjuſt Dealing, as before. You know what brought *David* to his broken Bones. Likewise take Heed of performing Duties formally, or coldly, and of reſting in them, which are but as a hollow *Tooth*, as *Solomon* ſpeaks, that is *broken*; theſe may cauſe the *Tooth-ach* again. Take Heed of ſinning againſt Light. If the Devil found no ſuch Things in you, he ſhould not trouble you. So alſo, get ſmall Doubts answer'd; let them not lie neglected; they may come in together one Day and make an Army; though ſeveral, and apart, as they now riſe in your Conſciences, you can deſpiſe and neglect them.

IV. WHO is among you walking in *Darkneſs* that yet fears to offend GOD as much as *Hell*, and endeavoureth and deſires to obey Him in all Things, as much as to go to Heaven? Such when they find GOD withdraw, call GOD's Love in Queſtion; eſpecially if they were in the Sun-ſhine before, but now ſit in the *Valley of the Shadow of Death*. GOD is gone, Light is gone: GOD answers them neither by *Vision*, nor by *Prophets*; neither in Praying nor in Hearing; and therefore they think He hath forſaken them, caſt them off, *Yea, will never be merciful*. But whoever you are, poor Souls! You err, not knowing the *Scriptures*, and the Manner of your GOD, to think that He hath caſt you off; when He is but return'd to his Place, that you may ſeek Him more earneſtly. So it is, that you are always in the Extremes: If He ſhines on you, then you think, your *Mountain ſhall never be removed*: If He hides his Face, then, He will never be merciful.

AND

AND yet I blame you not for being troubled; for when He *hides his Face, the Creatures all are troubled*, Psal. civ. 29. GOD would have you lay it to Heart when He is angry. It were a Sign you had no Grace, that you made not Him your Portion, if you could bear his Absence and not mourn. But though you should lay it to Heart, so as to mourn under it; yet you should not be discourag'd. We are not the same To-day, that we were Yesterday: But *Christ is the same To-day, Yesterday, and forever*: To say that He hath cast you off because He hath hid his Face, is injurious to Him: *In a little Wrath have I hid my Face, for a Moment; but with everlasting Kindness will I remember thee.* I have but *hid my Face*, not cast thee out of Mind; and though *in Anger*, yet *but a little Anger*; and not long neither, but *for a Moment*; and all that while I am not unmindful of thee, *I remember thee*; and this with *Kindness everlasting*.

BUT you will say, "If this Desertion were but for a Moment, it were something; but mine hath been for many Years." This Life is but a Moment; and GOD hath Eternity to shew his Love in; Time enough to make amends for a few Frowns; Sufficiency to do it, *everlasting Kindness*. Remember what is said in another Case: Though *He bears long, yet He comes speedily*; that is, tho' long in our Eyes, yet speedily in his, who hath all Time before Him.





C H A P. XV.

Directions for those who are deeply troubled.

FOR their Sakes who are deeply troubled, I will prescribe some Directions how they are to behave themselves in such a Condition, so as to come more comfortably and more speedily out of it. For it is in these long and great Sickneses of the Soul, as in those of the Body; Men are kept the longer in them, for want of right Directions and Prescriptions.

I. TAKE Heed of rash, desperate, impatient Speeches, or Wishes: Such you will be forced to recall again with Sorrow. Many a poor Soul, after they have had strong Hopes, that Heaven is theirs; yet when the Sorrows of Hell encompass them, are apt to say, they shall be cut off by God's Hand, swallowed up of *Satan*, and everlastingly destroyed. This they say in their Haste, too often. So *David*, when in Doubt about that Promise made him *Psalms lxxvii.* says, *God will never be merciful.* What a desperate Speech was this? That what a Man sees not at present, he should conclude would never be. But he acknowledgeth his Error in it: *It was my Infirmary,* ver. 10, thus to speak. So *Job*, tho' for a while, at the Beginning of the Storm he was calm and quiet in his Spirit, and therefore Chap. i. ver. 22. it is said, that *in all this*; that is, so long, *he had not charged GOD foolishly*; yet when the Drops of GOD's Wrath began to soak into his Soul, he *curseth the Day of his Birth*; and wisheth GOD *would cut him off*; for which Speeches GOD in the End steps out, taking him up for them: Chap. xxxviii. 2. *Who is this* (says He) *that talketh thus?* Oh! take Heed ye, whose Souls are in Distress, of such

Wishes or Speeches, as these, Oh! that GOD would cut me off! that I were in Hell and knew the worst! Take Heed, I say. When a Man is sick, and raves, whereas otherwise those about him would use him gently, they are forced to hold and bind him; *Impatiens ægrotus crudelem medicum facit*, An impatient Patient makes a Physician cruel. GOD would deal more gently with thee, but for such Impatiencies. Say not, that your Graces are no Graces, or that He will never be merciful. You abuse Him when you do so; therefore take Heed of it.

II. YET, *make diligent Search*. Let an Inquisition be set up in thy Heart, and make an Enquiry into two Things. First, what might be the true *Cause*, which provokes GOD thus to leave thee, and hide Himself from thee: And secondly, what is the main Reason, which causeth thee to fear, and thus to call all into Question? These are two distinct Things. For tho' GOD hath just Cause to leave us to this Trouble; yet often the Thing that troubles us, is a mere Mistake. It is therefore necessary to enquire into both.

FIRST, examine what is the true Cause that provokes GOD thus to leave thee. So *Lamen. iii. 40. Let us search and try our Ways*. This was spoken by the Church in Desertion, as appears by the former Part of the Chapter. And to help yourselves in this, go over the *Cases* which have been propounded. Hast thou not been confident in false Signs? or rested too much on true, to the Neglect of *Christ*, and GOD's free Grace? Didst thou not neglect to stir up thy own Graces? Go over all those Cases before-mentioned: Some one or other of them will be found to be the Cause. This is necessary; for 'till the Cause be known the Heart submits not; neither will the Trouble cease, 'till

that which provokes GOD to lay it on, be confessed and forsaken. And if it be a particular Sin that GOD aims at, then usually GOD useth the Horror for, and the Guilt of, that very Sin to afflict thee; so that then it is easily found out. *David* easily knew what it was for which GOD broke his Bones: For his very Sin was it, that was the Iron Mace, the Instrument of GOD's executing it upon him: *My Sin* (says he) *is ever before me*; it was ever in his Eye.

INDEED, in outward Afflictions it is more difficult to find out the Cause why GOD afflicts, (unless sometimes you may, through GOD's wise-disposing Hand find and read the Sin in the Punishment; they so resemble one another, that a Man may say, This Cross lay in the Womb of such a Sin, they are so like;) But in those inward Distresses, that Sin which moveth GOD to afflict, GOD often useth to terrify thee; to cast a Man into the Distress and to keep him in it; it is both the Cause and Executioner also. But in Case thou canst not find out the Cause, as *Job*, it seems, did not; and *Elihu* did suppose he might; follow his Counsel, 'till GOD shew thee the Cause, say unto GOD, *That which I see not, teach thou me, and I will not offend any more*; and if thou findest it, say also, *I have born Chastisement for such a Sin, I will never offend any more*. 'Till then GOD will not let thee go.

THE second Thing to be searched into is, What is the chief Reason which makes thee call in Question, Whether GOD be thy GOD? This is usually some false Reasoning or Misapprehension; some meer Mistake, some Device and Sophistry of *Satan*. Therefore take thy Soul aside, and seriously examine it, Why it is thus troubled? What Reason, what Ground thou hast to think that GOD is not thy

thy GOD? And then examine it whether it be a true Ground, As the Apostle bids us, *Give a Reason of our Faith*; so ask thou of thy Soul, *the Reason of its Doubting*.

HEMAN thought, and said, that GOD had cast him off: What perswaded him to think so? *Because GOD had hidden his Face*. It doth not follow, *Heman*; a Father may hide his Face from his Son, and yet not cast him off. So *David* also reason-*Psal. lxxvii. 2, 3. I have sought GOD, prayed, and used the Means, and yet I am troubled, and yet GOD reveals not Himself: And what doth he conclude from this? Ver. 7. Will the LORD cast off forever?* He thought, If GOD had loved me, He would presently have heard me: This was false Reasoning. A Father may sometimes seem so angry, that he may throw away his Child's Petition, and yet be his Father still.

IT were infinite to reckon up all the false Reasonings, that Souls in Distress have fallen into; some being annoyed with blasphemous Thoughts, though they are their greatest Affliction, yet have thought they have sinned against the *Holy Ghost*, misapplying, *Matt. xii. 31. That Blasphemy against the Holy Ghost shall never be forgiven*; whereas that Place is meant only of those who openly and maliciously said *CHRIST had a Devil*. So some because they have sinned after enlightning and tasting the good Word of GOD, think they shall never be renew'd; by Reason of that Place, *Heb. vi. 4. whereas the Apostle speaks of a wilful and total Falling away, both from the Power and Form of Religion*. So because some hear there is a Time, after which GOD offers Grace no more, fear their Time is also past; but without Ground: For tho' it be true,

GOD doth so with many that hear the Gospel; yet the Word gives us no certain Rules to judge He hath done so by any of us. It is good to fear lest thou shouldst provoke Him to it, but thou hast no Sign to fear He hath done so with thee. And indeed herein lies the main and first Business to be done in raising up a troubled Soul, namely, to find out the Ground of their Doubting, and to examine the Truth of it and confute it. If a Man be falsely imprisoned or cast in a Suit at Law, what doth he to remedy it? He seeks to find out the Error in the Writ: So do thou search out the Ground of thy Trouble: Go to some spiritual Lawyer skilled in Soul-work; keep not the Devil's Counsel: he opposeth nothing more than making your Doubts known.

III. THE third Direction I give to such is, that they hear and consider what makes for their Comfort, as well as what makes against them. Such as are in Distress, thro' *Satan's* Temptations have their Hearts so deeply possessed with the Misery of their States, that as the People of GOD, *Exod. vi. 9. Through the Anguish of their Hearts they listen not to the good Message brought them; nor believe that so good News can be true of them.* Many are so strongly prepossessed, and so out of Hopes, that they reject all that is spoken for their Comfort; so that they will not so much as cast a Thought upon any Thing, that may be an Occasion of Comfort to them. This was *David's* Infirmary; *My Soul refuseth to be comforted,* (says he.) He spilt all the Cordials that were brought him. He was not only void of Comfort, but refused it. What? bring me Promises? (will such an one say) you may as well carry them to one in Hell.

THIS sullen, desperate Obstinacy is a Thing you ought to take Heed of; for hereby you take *Satan's Part*, and that against those you ought to love so dearly, even your own Souls: But as they said, *Let Baal plead for himself*; so let *Satan* plead his own Cause; do not you. Hereby also you *forsake your own Mercies*; you give up your own Right, and are so befooled as to plead against your own Title, your own Interest in the best Things you can have Interest in: You give up your Portion bequeathed you in your Father's Will, which you ought to maintain, and you trust to *lying Vanities*, the Sooth-sayings and Fortune-tellers, as I may call them, of *Satan* and your own Hearts.

IV. THE fourth Direction is, to call to Remembrance what formerly hath been between GOD and you. The Remembrance of former Things doth often uphold, when present Sense fails. This *David* practised, in the like Case when his Soul had refused Comfort; yet in the End he began not only to be willing to listen to what might make for him, but set himself on Work to recall to Mind, to *consider the Days of old*: Psal. lxxviii. *I considered* (says he) *the Songs in the Night*, that is, that joyful Communion he had enjoyed with GOD, and *I communed with mine own Heart*, and made diligent Search, to see if no Grace formerly had been there, and if no Grace at present were there; he searched into what might comfort him, as well as into the Causes that might provoke GOD thus to deal with him.

REMEMBER GOD's gracious Dealings with you; GOD remembers them to have Mercy on you; and why should not you remember them to comfort yourself? Therefore, *Heb. vi. 9, 10. We hope* (says he)

be) *better Things of you, for GOD is not unrighteous to forget your Labour of Love*, namely, to reward you; and therefore he calls upon them in like Manner, *Heb. x. 31. To call to Remembrance the former Days* to comfort them; how they held out when their Hearts were try'd to the Bottom: When Shipwreck was made of their Goods, good Names, and all for *Christ*; yet they made not Shipwreck of a good Conscience. And if thou dost thus call to Remembrance Things of old, and yet canst find no Comfort at first from them; yet have Recourse to them again and again; for though they comfort not at one Time, they may at another; that it may be seen, that GOD comforts by them, and not they alone of themselves.

V. If former Signs remembred, bring thee no Comfort, then renew thy Faith, and Repentance: Set thy Heart to believe and repent afresh as if thou hadst never yet begun. Cease to reason about thy former Faith and Repentance, and set upon Believing and Repenting anew: Say, suppose my Faith and Repentance have not been true hitherto; I will now endeavour after such as is true: LORD, I cast my Soul on all thy Mercies afresh; I desire now an Heart perfect with thee; to part with every Sin, to submit to every Duty, to set up GOD and *Christ* as my Aim in all. This of all Directions I commend to you, as a special Means to dissolve these Temptations. Take it, practise it; it is a tried one; and it is that which at last the Church comes to, *Lam. iii. 40. Come, let us try our Ways, and turn to the LORD*; that is the last Way and Course she takes. When nothing but Hypocrisy, and Unbelief appear to thee, to be in thy Heart, do thou groan after the contrary Sincerity, and let *Satan* say his worst: And this Direction I the rather prescribe, because

because in Time of Temptation about Assurance, it is the usual Course of some to spend all their Thoughts upon what formerly they have had; laying out all their Time and Cost in new Trials about their former Title, and when they have been cast again and again, yet still do nothing but read over old Evidences again and again.

BUT know, that though this is not to be neglected; yet you are not so to look back to your former Faith and Repentance as to forget to practise new. This is the rightest Way, the shortest Cut, and requires as little Pains: Thou mayst with as little Charge get a new Lease renewed, as prove good the old one; yea, thou mayst cut the Knot sooner by new Faith, than untie it by Reasonings and Disputings: And the Truth is, in the End thou must come to this, for GOD's great End in Deserting is, to put you upon Renewing your Faith and Repentance. Therefore begin to do it soon. And whereas thou thinkest, that by this thou mayst prejudice thy former Title; it is not my Meaning, that thou shouldst utterly give up thy old Faith and Repentance as Counterfeit; my Advice is to forbear pleading it for a Time, and rather to renew it; and then the Comfort of thy old Repentance will come in. *If any Man, says Christ, will do his Will, he shall know of the Doctrine that it is of GOD.* As the best Way to know the Truth, is not to spend all the Time in Disputing about it, but to practise it, which puts an End to Controversies in Men's Hearts; so the best Way to acquire the Comfort of former Grace, is to add the Practice of Believing and Repenting anew: This baffles the Devil, and gets Advantage of him: This puts him upon a new Reply, and indeed nonplusseth him: For what can he say to it? He must now prove thou art incapable of Grace, that thou shalt

shalt never repent, which all the World and Devils in Hell cannot prove.

VI. AND yet if in this Case he tells (as usually he doth) that all will be in vain for Time to come, as well as it hath been for Time past: Then Sixthly, stand not now disputing it, but be Peremptory and Resolute in thy Faith and turning to GOD, let the Issue be what it will. Faith is never nonplust. *Job vows he will trust Him, though He should kill him, Job xxxi. 15.* So do thou, whether He will damn or save thee, do what He will with thee, cease not to cast thyself upon Him for Mercy. Go thou on to use the Means diligently and constantly; and be so much the more diligent. Fear and hate Sin still, pray Day and Night, as *Heman* did when he thought himself cut off, *Psal. lxxxviii. Ver. 1. I have cried Day and Night, though I be as one thou remembrest no more.* Suppose thou findest no Relish in the Ordinances, yet use them; though thou art desperately sick, yet eat still; take all that is brought thee; some Strength comes of it. Say, let me be damn'd or saved, I resolve to go on. And there is good Reason for it: For if thou shouldst leave off to serve the LORD, then thou art sure to be damn'd; but by this other Way, thou mayst in the End prevail. *Who knows but GOD may be merciful?* So *Esther, If I perish, I perish.* And so the Lepers; see how they reasoned in a desperate Case, *2 Kings vii. 3, 4. If we go into the City we are sure to die, for the Famine is there; if we sit still, we die also: Come! let us fall into the Hands of the Assyrians, if they save us alive, so; if they kill us, we shall but die.* So reason thou: If I give over humbling myself, praying, attending on the Means, I shall certainly perish, I will therefore rather go on to

to do all these, as I can; and if GOD saves me, a Sinner, so; if not, I can be but damn'd.

VII. LET the Child of Light that walks in Darknes *trust in the Name of the LORD*. Being thus resolved to turn to GOD, and to go on to *fear and obey Him*, thou mayest confidently stay upon the *Name of GOD* when thou hast nothing else to rest upon.

To One who resolves to fear GOD and obey Him, the Name of GOD is an allsufficient Prop and Stay to rest on, when he sees nothing in himself, nor in any Promise in the World belonging unto him.

THE *Name of GOD* alone is here opposed to all other Means of Support. So that when the Soul shall look into itself with one Eye, and glance over all the Word of GOD with another; and yet shall see not any one Grace in the one, nor Promise in the other which it may rest upon, yet then looking upon GOD, and considering *what a GOD He is*, and what he says of himself, of the sole Consideration of what he knows to be in GOD may support him. This it is to stay upon his Name.

By the Name of GOD, two Things are meant. First, those *glorious Attributes*, especially of *Grace and Mercy*, whereby GOD hath made Himself known to us, *Ex. xxiv. 4, 5, 6, 7, &c.* The LORD hath proclaim'd his Name; *The LORD GOD, merciful, gracious, long-suffering, abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, Transgression, and Sin, and will by no Means clear the Guilty.* Secondly, *Jesus Christ*, as He is set forth to be Righteousness to the Sons of

of Men, *Jer. xxiii. 6. This is the Name wherewith He shall be called, or made known to us; THE LORD OUR RIGHTEOUSNESS*, that is, *Jesus Christ* who is God, hath Righteousness in Him for us, which may be made ours. So that when a poor Soul in Distress is not able to say, I see any Evidence in myself, whereby I can say, God is my God, or that *Christ* is mine; yet, because I see free Grace enough in God, and Righteousness in *Christ*, which I (being a sinful Man, and not a Devil) am therefore capable of, and may come to have an Interest in, tho' I know nothing in myself, whereby I can challenge any present Interest: And because *Grace* and *Mercy* is his *Name*, and *Our Righteousness* his Son's *Name*; therefore I cast myself upon both, for Pardon and Favour, and thereupon my Soul leans, stays and abides: So that these two Apprehensions meeting in the Heart, help to make up this Resting upon his Name; namely, first, that there is such Grace in God; and that *Jesus Christ* is appointed to be our Righteousness: And secondly, that I am capable of, an Interest in both these; and that tho' there be nothing in me, which may challenge an Interest in them, yet there is nothing that excludes me; whereupon I cast myself upon God for both, and there I rest.

THE Name of God; that is, God's Attributes, and *Christ's* Righteousness sufficiently and adequately answer all Wants and Doubts; all Objections and Distresses we can have, or can be in; whatsoever our Want or Temptations be, He hath a Name to make Supply. For Example; consider every Letter in his Name, mentioned *Exod. xxxiv. 5, 6.* and it answers to some Temptation. Art thou in Misery and great Distress? He is merciful; *The LORD, merciful; The LORD*, therefore able

to help thee; *merciful*, therefore willing. Yea, but thou wilt say, "I am unworthy, I have Nothing in me to move Him to it." Therefore He is *gracious*; now Grace is to shew Mercy freely. "Yea, but I have sinned against Him long, for many Years; if I had come in when I was young, Mercy might have been shewn me." To this He says, I am *Long-suffering*.. "Yea, but my Sins every Way abound in Number. and it is impossible to reckon them up; and they abound in Heinousness; I have committed the same Sins again and again." His Name also answers this Objection; He is *abundant in Goodness*; He abounds more in Grace than thou in sinning; and though thou hast been false again and again to Him, and broken all Covenants, yet He is *abundant in Truth*; better than his Word; for He cannot to our Capacities express all that Mercy that is in Him. "Yea, but I have committed great Sins, aggravated with many and great Circumstances; against Love, against Knowledge and wilfully." He forgives *Iniquity, Transgression and Sin*; Sins of all Sorts. "Yea, but there is Mercy thus in Him but for a Few, and I may be none of the Number." Yes, there is Mercy for Thousands; and He *keeps it*; Treasures of it lie by Him, and are kept, if Men would come in and take them. Object what thou canst, his Name will answer thee. Needest thou *Comfort* as well as *Pardon*? He is both *Father of Mercies*, and *God of all Comfort*; that is his Name, 2 Cor. i. 3. Needest thou *Peace of Conscience*? He is the *God of Peace*. "Yea, but I have an Heart empty of Grace and full of Corruptions? He is *God of all Grace* to heal thee, as well as of *Peace* to pardon thee. Needest thou *Wisdom and Direction*? He is the *Father of Lights*. Is thy Heart inconstant, and full of Double-mindedness? He is *unchangeable*

also. Thus all Objections that can be made, may be answer'd out of his Name.

THE like may be fully shewed in his *Son's Name*; in whom GOD hath made Himself strong to shew Mercy and bestow all good Things. Whose Name is adequate to GOD's Name; of as large Extent in Worth and Merit, as GOD's Heart is in his Purposes of shewing and bestowing Mercies; whose Name hath an All-sufficiency in it to supply all our Wants and Desires, and satisfy all Scruples. Consider his Name in *Isa. ix. 6.* compar'd with *1 Cor. i. 30.* Would we have Peace of Conscience, and the Guilt of Sins removed? He is the *Prince of Peace*, and is made *Righteousness* to us. Are we in Depths of Distress? Are there Terrors within, and Terrors without, out of which we see no Redemption? He is the *Mighty GOD*, *able to save to the utmost*, being made *Redemption* to us. Want we Grace and his Image to be renewed in us? He is the *Everlasting Father*; a *Father* to beget his Likeness in us, and *everlasting*, to maintain it forever, when it is begun; and He is made *Sanctification* to us. Want we Wisdom to guide us? He is the *Counsellor*, and is made *Wisdom* to us. All we want He hath; even as all He hath we want. And further, although we not only want all these, but never so much of all these, his Name is also *Wonderful*: For such He is in all these; able to do beyond all our Expectations, even to Astonishment.

IF the Soul desires more particular Satisfaction in Point of Justification, which consists in the Pardon of Sins, and Acceptance with GOD; that other Name of his, *The LORD our Righteousness*, will answer all Objections and Doubts. For if that Righteousness of his, satisfied GOD, who is
greater

greater than our *Hearts*, it may satisfy our *Hearts* much more. The Righteousness of his Life and Death, is not only ἀντίλυτρον, an adequate sufficient Ransom. But there is *plenteous Redemption* in it; yea to Superfluity, as the Apostle's Phrase implies; ὑπερπλέονασε, 1 *Tim.* i. 14. that is, *overfull*, more than would serve the Turn, and that to pardon his Sins, who *was the Chief of Sinners*. He elsewhere challengeth all the Powers of Sin, Hell, and Darkness to appear in this Dispute, and undertakes to answer them all out of this one Position, *Christ hath died*, Rom. viii. 34. which is in Effect the same with this, *The LORD our Righteousness: Who therefore* (says he) *shall condemn?*

WHAT can be alledged either in the Heinousness of Sin in the general, or in any of thy Sins in particular, unto which an Answer may not be fetch'd from the Righteousness of *Christ's* Death and Life? Is it that Sin is an Offence against the Great GOD? Is not this his Righteousness the Righteousness of JEHOVAH? JEHOVAH our Righteousness, who is the *mighty GOD*? Is the Glory of this great GOD, and all his Excellencies debased by us in sinning? And will not the *Emptying* of his Glory, whose Name is the *Brightness of his Father's Glory*, satisfy and make Amends? Are our Sins the Transgression of the holy and righteous Law in every Part of it? What? Did not JEHOVAH who made and gave that Law, to make Himself our Righteousness, *make Himself under the Law*? Gal. iv. 4. and to make up a *full Righteousness*, *fulfill* every Part of it? Rom. viii. 3, 4. Is it thy Continuance in Sin, and the Number, and Repetition of them that amazeth thee? *All Fulness dwells in Him*, who is our Righteousness, and hath dwelt in Him longer than Sin in thee; and the Righteousness of our *Messiah* is *everlasting Righteousness*; the

Merit of which, an Eternity of sinning could not expend, or make void. And is all this Righteousness laid up for Himself only, or for any other Sort of Creatures, so that thou mightest never come to have an Interest in it? No: The Top of our Comfort is, that *Our Righteousness* is one Letter of his Name; and that our Names are put into his. *For us* it is, and *Ours* it is ordained to be: As much *ours*; to save us trusting upon it, as his own to glorify Him. *Ours*; not for Himself: He had no Need of it, being GOD blessed forever. *Ours*, not the Angels: Neither the Good (for they are justified by their own:) Nor the Bad, (they are put out of GOD's Will forever.) But *ours*, who are the Sons of Men; and among them, theirs especially, who are *broken, lost, whose Souls draw near to the Grave*, and that come and pray unto GOD, and stay themselves upon it; unto them GOD cannot deny it, for it is *theirs*. So that the Name of the Son of GOD also is all-sufficient to answer all Objections.

THE mere Name of GOD is Support enough for Faith; because it is for his *Name Sake*, and his Son's Name Sake, that He doth all He doth; and for nothing in us, but merely for what is in Himself; so *Isai. xlviii. 9. For my Name Sake will I defer my Anger.* So also *Eze. xxxvi. 22, 32. For my Name Sake, and not your Sake:* And *Isai. xliii. 25. I am He that blotteth out thy Transgression for my own Sake, and will not remember thy Sins.* For it *He blotteth out Transgression, and pardoneth.* And if it be for his Name Sake He doth all He doth, and fulfilleth all Promises made to us, and to what is in us: Then when thou seest nothing in thyself to which any Promise is made, nothing which may appear to be any Argument or Motive that He will pardon thee, then trust thou in his Name; that because

cause He is GOD, and hath Mercy in Him, therefore He will do it.

THIS then may direct poor Souls in Distress, what to venture all upon; upon what Ground to hazard Labours, Endeavours, Repentance, and all, upon his Name; when they see nothing in themselves to which any Promise belongs. Your own Hearts may fail, but GOD's Name and his Son's Name rested on, will never fail you: Lean on these, not by Halves, but *trust perfectly* (as the Apostle says) on that Mercy you hear is in GOD, upon *that Grace revealed*. Throw and cast your whole Souls, your whole Weight upon it. He only *bath perfect Peace, whose Mind is staid on GOD*. Have not Half thy Soul upon that *Rock which is higher than thee*, but get all upon it, and when all fail, renew thy Faith on his Name. Thereon rest, there die. To this Purpose may that of Solomon serve, *Prov. xviii. 10, His Name (says he) is a strong Tower; the Righteous fly to it, and are safe*. Now what End is there, and Use of a Tower in a City? When all the out Works are taken, the Walls scaled, all Fortifications forsaken, Houses left, then a Tower holds out last, and is a Refuge to fly to. So when the Devil beleaguers thee round, and encompasseth thy Soul, and the Comfort of every Grace in thee is taken from thee, and thou art driven from, and art forced to forsake all other thy Holds and Grounds of Comfort, then fly to the *Name of the LORD*, as thy *City of Refuge*. Say, There is Mercy in Thee, LORD, and *that is thy Name*: And there is Righteousness in thy Son, and that is his Name: I am directed to trust in thy Name in Time of Need. Here rest and *catch Hold* as on the Horns of the Altar, and if thou diest, die there.

VIII. THE eighth Direction is, to *wait upon* GOD, thus *trusting in his Name*, in the constant Use of all Ordinances and Means of Comfort. *Waiting* is indeed but an Act of Faith further stretched out: It is a Continuing to believe on GOD, and to look for Help from Him, with Submission, tho' He stays long ere He comes. Waiting is an Act of Faith resting on GOD; and an Act of Hope expecting Help from Him; an Act of Patience, the Mind quietly contenting itself 'till GOD doth come; and of Submission if he should not come. Therefore says the Church being in this very Case: *It is good to hope, and quietly to wait for the Salvation of the LORD.* It is *good* indeed to do so; for GOD will afflict the less, ease you the sooner, comfort you the more when He doth come; and in the mean while it makes you to *possess your Souls*, and to be yourselves; and to do otherwise, to be impatient, or to *give over Looking for the LORD*, as *Ahab* did, is the greatest Folly that can be; for as *Job* says, *Job* xii. 14. *If He shut up there is no Opening*; all the World cannot let you out: He keeps the Keys of the Dungeon, and you must stay his Leisure, and He stays but for a fit Time to let you out, *Isai.* xxx. 18. *He will wait to be gracious to you, for He is a GOD of Judgment*, a wise and judicious GOD, and knows the fittest Times and Seasons: And that He stays so long, is not out of Want of Mercy; *for He waits and longs to be gracious*; but He doth it out of *Judgment*, and his Wisdom sees not yet a fit Time: He is grieved that you are not yet fit for Mercy, that his Mercy would not yet be exalted if He should shew it, 'till you further see your Misery; and therefore says He, *Blessed are all they that wait for Him.* And as He now waiteth to be the more gracious to thee, so He did heretofore, a long while wait for thee, that thou wouldest begin to turn to Him and say,
When

When will it once be? Thou madest Him stay thy Leisure, in turning from thy Sin; why may He not make thee stay his, for the Pardon of it? And indeed the Escaping Hell in the End is so great a Mercy, that it is worth the Waiting for all thy Days, tho' thou endure an Hell here, and gettest not a good Look 'till the very last Gasp: Therefore put thy Mouth in the Dust, and wait quietly.

AND waiting thus, go on to *use all the Means of Grace* more diligently, more constantly, tho' thou findest no Good by them: Omit no Ordinance God hath appointed for thy Comfort and Recovery; as in a long Sickness, you still use Means tho' many have failed, as the Woman who had the bloody Issue, *spent all upon Physicians*, in the Use of Means for her Recovery. *That Trouble of Mind* doth only hurt you, that drives you from the Means: Therefore the Devil endeavours nothing more than to keep such Souls from the Word, from good Company, from the Sacraments, from Prayer, by objecting their Unprofitableness unto them, and that all is in vain, and that you do but increase your Condemnation. You profit much if you learn no other Lesson in the Use of the Means, but that thou art of thyself most unprofitable; and that unless God *teacheth thee to profit*, no Good is done, and so learnest to depend upon God in the Ordinance.

AND again, tho' thou shouldest forget all thou hearest, and shouldst seem to reap no Benefit by it; yet hear; for some secret Strength is gotten by it. And as for Increasing thy Condemnation, know that utterly to neglect the Means is greater Condemnation: Therefore read, pray, meditate, hear, confer, receive the Sacraments, forbear not these your appointed Meals. Indeed when the Body is
sick

sick ye use to forbear your appointed Food; but when the Soul is sick there is more Need of them than ever. All these are but Meat and Medicine, Food, Physick, Cordials, and all. Use Reading the Word; *The Scriptures were written for our Consolation*; therefore read them much. Attend on Preaching, for *GOD creates the Fruit of the Lips Peace*. So receive the Sacrament often; those Days are Sealing Days; go thou and confess thy Sins, write over thy Pardon, put in all thou knowest by thyself, bring it to *Christ* to set his Seal to it. Only take this Caution, that thou trust not to the Use of the Means, but unto GOD in the Means. To think, Oh! I shall have Comfort by such a Man, or at such a Time, in such an Ordinance; this oftentimes dasheth all. So believe in GOD as if you used no Means, and yet as diligently use the Means, as if your Confidence were to be in them.

IX. ABOVE all Things pray, and get others to pray for thee; for GOD often *restores Comfort* unto such, at the Request of *Mourners* for them, *Isa. lvii. 18*. But yet especially be earnest in pouring forth thy Complaint thyself; for tho' the Speaking of Friends may somewhat further thy Suit, yet it must be wrought out between GOD and thee in private; and his Good-will must be obtained by Wooing Him in secret. This Council the Apostle gives you, *Is any afflicted? let him pray*. And because of all Afflictions else, this needeth Prayer the most; therefore *David* pens the *cii. Psalm* on Purpose; not for his own Use only, but for the Use of all others in the like Distress; as appears by this Title of it: *A Prayer for the Afflicted, when he is overwhelmed, and poureth out his Complaint before the LORD*.

WHEN

WHEN at any Time therefore, thy Sins and God's Wrath meet in thy Conscience, then pour forth thy Soul, lay open and confess thy Sin. When thy Case is as *Job's* was, *Job* x. 15, 16, 17, That *thou art full of Confusion*, so full that thou thinkest thy Heart could hold no more; and yet *it encreaseth* and He fills thee fuller yet; then do thou pour out thy Complaints to Him, as He pours Confusion into thee; and when He *hunts* thee, as *Job* there complains, *like a fierce Lion*, fall thou down and humble thyself like a poor and silly Lamb: If thou diest, die at his Feet, mourning, bleeding out thy Soul in Tears: And when He hunts thee up and down, and pursues thee with Blow after Blow, *follow* thou *hard after* Him wherever He goes, with Complaint after Complaint: And when yet He leaves thee not, but *again* and *again returns*, (as some read it) after some Intermission, and *shews Himself terrible* to thee Day after Day, Night after Night; yet do thou look in the like Manner *again* and *again towards his holy Temple*, as *Jenab* did: And when He begins to bring in new Sins, new Indictments against thee, (as it is *Job* x. 17.) *Thou renewest thy Witnesses*: And when thou thoughtest He had done with thee, He enters into new Quarrels, and Reckonings long since past and forgotten, (as it is in the same Verse) *Changes and War against me*, Vicissitudes and Armies of Disquietments; and when one Army is overcome, new appear in the Field; then fall thou down and say as *Job* at last doth; *I have sinned, I have sinned, what shall I do unto Thee? What shall I do unto Thee? O Thou Preserver* (not Destroyer) *of Men*: These and these Abominations I have done, and I cannot now undo them; and *what shall I do* to obtain thy Favour? Alas! thou canst do nothing that can satisfy Him: Only *confess thy Sin, accept thy Punishment. Complain thou not; put thy Mouth in the Dust*, Lam.

iii. 29, 30. Be still; say not a Word; but only such whereby thou utterest thy Complaints, and doest acknowledge thine own Deservedness of ten Thousand Times more. Say as in *Micah vii. 9. I will bear thine Indignation, for I have sinned against Thee*: Bear witness still to every Stroke, that it is not only just, but also *less* than thou hast deserved, and that it *his Mercy* thou art not consumed, and cut off by every Blow: The higher He lifts up his Hand to strike, the lower let thy Soul fall down: *Humble thyself under his mighty Hand*: And still kiss the Rod when He hath done, and then take up Words of pleading for thyself: (it is for thy Life) desiring Him to remember what He hath been ever thinking of, even from Everlasting, *Thoughts of Peace*, and Mercy to us-ward, and the Number of them cannot be told. Plead thou, What are become of all thy Thoughts of Mercy? *Are they restrained?* What? Are all now on the sudden forgotten, which thou hast been thinking on so long? Ask Him if He hath forgotten his own Name; to be gracious and abundant in Kindness: Say, thou hast Notice given thee of an infinite and all-sufficient Righteousness in his Son, laid up in Him, and that by his own Procurement, whereof his Son never had, nor can have any Need Himself: And for whom was it then appointed? But for the Sons of Men; those who are weary, wounded, sick, broken, lost: These his Son hath put into his Will, who still lives to be his own Executor. And say further to Him, It is come to thine Ears, that his Spirit is the Comforter, a God of Comforts, and that his Son hath bought them all, and is anointed with this Spirit on Purpose to pour Him forth into the Hearts of those that are wounded and sick, and broken: *The Whole they have no Need of them.*

IF it be said unto thee; “Yea, but thou art most unworthy:” answer, But *he professeth to love freely*. If the Greatness of thy Sins be objected against thee; plead thou again, that *plenteous Redemption is with Him*; and say, If God hath not enough to pardon me, I am content to go without. If thou art ungodly, say, *That thou believest on Him that justifieth the Ungodly*. If God puts thee off, (as *Christ* a While did the Woman of *Canaan*) and says He hath no Need of thee; say, That thou hast Need of Him, and canst no longer live without Him; for, *in his Favour is thy Life*, and, that without it thou art undone. If He seems to rebuke thee, and ask, How darest thou press thus to Him who is *the High and Lofty One*? A sinful Man to Him, *whose Name is Holy*? say, Thou hast heard Himself say; *Thus saith that High and Lofty One, whose Name is Holy; that He dwells with Him that is of a contrite Spirit to revive the Heart of the Humble*, Isa. lvii. 15.

IF still He doth pursue thee, and his Wrath lies heavy on thee, ask Him, what it is He aims at? Is it to have the Victory, *and overcome when He judgeth*? Freely tell Him, I am willing to give it Thee, to yield to Thee, to stand out with Thee in Nothing; but am content to submit to thy commanding Will in all Things, and to thy condemning Will also, if thou so please; and that it will be just if Thou condemn me: I will justify Thee, whilst Thou art condemning me; and at the latter Day, Thou shalt need no other Judge against me than myself. Only beseech him to consider what Honour it will be to Him to *pursue dry Stubble*, and to *break a poor dried Leaf*, that crumbleth under his Fingers; to *break a Reed* that is broken already. Say, thou art not a fit Match for Him, and He hath said, *He will not contend forever*, Isa. lvii.

lvii. 19. especially when He sees any to lay down their Weapons, as thou art content to do.

OR, ask Him, LORD, is it that thou aimeſt to have Glory out of my eternal Condemnation? It is true, Thou mayſt; Thou mayſt have Glory out of my Death and Deſtruction, who never yet hadſt it out of my Life: But I deſire Thee to conſider this before thou thruſteſt thy Sword into me, that Thou haſt already *ſheath'd* it in thy Son's Bowels: Thou mayſt ſhew as much Power in overcoming thy Wrath, as in venting it; yea, and have alſo greater Glory. Plead: I ſhall never be able to ſatisfy Thee, though Thou ſhouldeſt throw me down to Hell: Thou mayſt caſt me into Priſon, but I can never pay the Debt: And *what Profit will there be* in my Blood? Therefore if Satisfaction to thy Juſtice be thy End, Thou mayſt better accept that which thy Son hath made, and ſo thou ſhalt be ſure to be no Loſer by me. Thereby thou wilt not only receive the Glory of thy Juſtice, but ſhew the Riches of thy Grace and Mercy alſo, and ſo double the Revenue of thy Glory in me.

OR, is it (LORD) that thou aimeſt to have more Obedience from me than heretofore Thou haſt had? Plead: LORD, this is the Way to diſable me for Service; for while I ſuffer thy Terrors, I am as *one among the Dead*, liſtleſs not to thy Buſineſs only, but to all Things elſe; *Diſtracted with Terrors*, ſo, that the Powers of my Soul are ſcattered, and cannot attend upon their Duty; and beſides this Diſtraction in my Spirit, it *conſumes my Strength*, alſo, *dries up my Bones and Moiſture*. Say, *When Thou rebukeſt Man for Sin, Thou makeſt his Beauty to conſume away as a Moth*: Oh! therefore ſpare me, that I may recover my Strength, before I go hence and be no more ſeen. And withall put Him in Mind, that
if

if He should go on thus to deal with thee, as thou shouldst not be able to do Him *much* Service, so neither to do it *long*; for it will cut short thy Days. Say to Him, *How long wilt Thou hide Thyself? For ever? Shall thy Wrath burn like Fire? Remember how short my Time is.* I have but a little Time here allotted me, though none of it be shortned: And for that little Time I have to live, the more Joy I have, the more Service I shall be able to do Thee: (*For the Joy of the LORD is our Strength: Nehe. viii. 10.*) and more acceptably also, for *Thou lovest a chearful Giver.* Intreat Him to restore thee to the Joy of his Salvation, so shalt thou be able to do Him more Service in a Week, than in a Year now; (long Trouble of Mind being as long Sicknesses which make all Performances weak.)

AND if it be objected against thee, that if thou shouldst be trusted with much Assurance, thou wouldst turn it into Wantonness; reply, that if He pleaseth, He can prevent that, by preparing thy Heart for these Cordials, so that they shall work kindly on thee; by writing the Law of Love towards Him in thy Heart, which, when his Love shed abroad shall join therewith, will *constrain* and strengthen to Obedience: And say, that though thou hast indeed a stubborn and self-loving Heart, yet He can make his Loving-kindness overcome it, for it is *stronger than Death.*

AND if through all these Discouragements, thy Condition prove worse and worse, so that thou canst not pray; but art struck Dumb when thou comest into his Presence; make Signs; groan, sigh, sob, *chatter* as *Hezekiah* did, bemoan thyself for thine own Unworthiness; and desire *Christ* to speak thy Requests for thee, and God to hear Him for thee. *Christ is an Advocate with the Father,* nor was ever

cast in any Suit He pleaded. See what Himself saith, *Jer. xxxi. 18, 19, 20. Ephraim is my Son, my pleasant Son, and yet He began to speak against him, as sharp Words as ever He hath done against thee; as if He meant never to have Mercy on him: Upon which Ephraim falls a bemoaning himself (as I have taught thee to do) and acknowledgeth it was justly done, having been a Bullock unaccustomed to the Yoke: Ephraim began to be ashamed, not able to look up, and seeks after Repentance; and that from Him, without whose Help he was not able to turn to Him: Turn thou me, and I shall be turned; and to challenge Him and his Love: Thou art the LORD, my GOD. Well! says GOD, though it be long since I spake against him, and I have suffered him long to be plung'd in Misery, yet I remember him still: His Tears, his Sighs, will never out of my Mind; and though he thinks I had forgotten him, yet I remember him, and my Bowels are troubled for him, as much and more than he is for himself; and I can forbear no longer, I will surely have Mercy on him.*

X. LASTLY, Having done all this, rest not in Ease, but Healing; not in Ease of Conscience, but in Healing of Conscience. You that are troubled in Mind, think not your States to be good, simply because you cease to be troubled; but only then when the Issue of your Trouble is Healing your Spirits, by some sound Ground of Comfort; and when Guidance in GOD's Ways, and more close and steady Walking with and Waiting upon GOD is the Issue of it. For GOD may slack the Cords and take you off the Rack when yet He hath not pardoned you. A Traitor who was cast into the Dungeon, and had many Irons on him, may be let out of the Dungeon, and have his Irons taken off, and have the Liberty of the Tower, and yet not have his

his Pardon; nay, usually before Execution they use to take the Irons off: Thus it is with many: I thank GOD, says one, I have had much Trouble of Mind, such and such Sins terrified me, and I could not sleep for them; but now I am well, and they do not trouble me. Yea, but is this all? Thou hast Cause to fear that thy Irons are but taken off against Execution. It is with Men in Point of Justification, as of Sanctification: A Man who hath had a strong Lust stirring in him, if he hath gone a Year or two, and findeth it not to stir, he therefore thinks he is utterly freed from it, which yet may be but a *Restraint* of it, not Killing of it: So it is often in this Trouble of Mind, which ariseth from the Guilt of Sin. Because a Man finds not those Doubts, and Terrors in his Heart as he hath done heretofore, therefore he presently thinks all is well; when it may be merely a *Truce*, not a *Peace*; a Laying down of Arms only for a While, to make greater Preparation against the Soul afterwards; a little Enlargement in Prison, not a Pardon.

THAT you may further conceive the Meaning of this: In different Men, there is a wide Difference, both in the main *Cause* of their Trouble, and also in the Issue and Removal of it. One Man's Trouble is for the present Smart he feels in Sin, and out of Fears that he shall endure these Tortures forever: Another Man's Trouble (though it hath often all this in it, yet the chiefest of his Trouble is a further Thing) it is not only the Smart of Sin; but also the Filth, the Foulness, the Offence of it done to GOD, that wounds him; neither is it only the Want of Pardon, which troubleth him, but the Want of GOD's Favour, the Want of seeing his Face: His Desire is to live in his Sight, and to have GOD to be his GOD.

Now such as the Wound is, such also is the Remedy. Therefore, the one being but troubled with the Smart of Sin; take that Load off, and he is as pleasant as ever: It being present Ease that he seeks; or at the utmost, but Pardon of Sin, that he may be free from the Fears of undergoing that forever, the Earnest whereof he feels in his Conscience now. And hence the Remedies such Men often have Recourse to are suitable; they are but like Rattles to still Children with: They run to merry Company, or to Musick, as *Cain to building Cities*; and so put off the Terrors of their Consciences: Or they run to a formal Performance of Duties; even as poor Souls under Popery, when they were stung by the Friars Sermons, they set them Penances and good Deeds to be done, which stilled them a while; and for them they thought they should have Pardon: So Men run now to holy Duties with the same Opinion they did then, as Bribes for a Pardon, *What shall I give* (says he in *Micah*) *for the Sin of my Soul?*

BUT the Wound of the other being deeper; not the Sting of Sin only, but the Poison of it; not the Smart, but the Offence done to GOD; not the Fear of his Wrath, but Want of his Favour; therefore accordingly Ease from those Terrors pacify not him; no not simply Peace with GOD. He says not only, *Oh! miserable Man that I am; who shall deliver me from this Death only?* but *who shall deliver me from this Body of Death?* If News were brought him, that GOD would pardon him, and call him to a Reckoning for any Sin, and no more were spoken to his Conscience, he would still be troubled, 'till he had Assurance of his Good-will also. If it were said, GOD will indeed pardon thee, but He will never love thee as He did, thou must

must not come into his Sight; this would grieve the Soul more than the other would content it, and he would be everlastingly troubled. Ease, Pardon, Knocking off his Bolts, content him not 'till He enjoys Communion with GOD 'till he sees his Face in his Ordinances. If the Want of the Sense of Communion with GOD, and Absence from him disquiets a Man, then the Heart rests not 'till it hath found its *Well-beloved*.



CHAP. XVI.

Some Observations from the Whole.

UPON the Whole I observe: That though it may befall one that fears GOD to walk in Darkness, yet but to Few. He says, *Who is among you?* He singeth such out of a Croud. There are those that walk in the Light of GOD's Countenance to their Death, and never knew what Terror of Conscience meant. But when he speaks of those that *fear GOD and walk in Darkness*, such an one is *One of a Thousand*; of such an one He says, *Who is among you?* Few have Experience of such a Condition. Job had Friends, who certainly were good Men, (for Job was to pray for them, and GOD said He would hear Job for them;) and they, as is likely, knew many good Men besides Job; yet when this befell Job, it was so strange to them, that they thought him an Hypocrite, as never having themselves felt, or heard of the like in others. When Christ was to go into his Agony, He would

not have many of his *Apostles* so much as Witnesses of it, much less to feel the like; he takes but *two or three*.

1. THE first Reason of this is, because tho' all GOD's People are *fighting Men* and Men of Valour, yet He hath but a *few Champions*; therefore calls but a Few out to fight single Combats with *Satan*: Tho' He exerciseth them all in lighter Skirmishes, yet not to fight such bloody Battles. *Seest thou not my Servant Job, there is none like him?* Him GOD will venture into the Field, but others he will not.

2. As He hath few Champions fit for such an Encounter, so He hath Variety of Temptations to exercise his withal; He hath Poverty and ill Report, and cruel Mockings, Loss of Goods, Crosses in Friends; and some have enough to do to struggle under one of these; and seldom all befall one. Some Spirits are so weak, that they would faint, and not be able to sustain themselves; and GOD never suffers any to be *tempted above what they are able*, 1 Cor. x. 13. Some Men's Bodies are weak, and if GOD should *rebuke them long for Sin*, they would be brought to Nothing; and He *remembers they are Flesh*, and *stirs not up all his Wrath*. Some Men GOD hath present Use of in their Callings, which if they were distracted with Terrors, they were unfit for.

3. GOD usually afflicts thus, but in Case of Extremity, when He meets with a very froward Heart. Lesser Afflictions work with the most of his thro' his Blessing; Mercies work, Disgrace works, Poverty works; and as *He doth not willingly afflict*, so not unnecessarily: He puts not Men into the
Dun-

Dungeon for every Fault; and therefore there are few long exercised this Way.

THINK not therefore thou hast not true Faith because thou wert never terrified as some have been. As some have true Faith and sound Peace, who yet have not *Joy unspeakable and full of Glory*; so some have sound Humiliation, who never knew Terrors of Conscience.

YOU see we may often preach such Things, as concern but a Few in a Congregation: There are but a Few walk long in Darkness, yet to such *Christ* doth preach; *Yea*, and for such doth *GOD* give Gifts, the *Tongue of the Learned*. Therefore, as we must not defraud one poor Soul of its Portion, because none else partake of it; so the Rest are not to think much, but stay 'till their Portion come; and if any one poor Soul hath had his State discovered, all the Rest are to be thankfull.

I OBSERVE, Secondly, that those Few who walk in Darkness, and yet fear and obey him, *GOD* and *Christ* hath an especial Eye unto, and Care of. You see He singles them out, as it were, from all the Rest. *Who is among you?* Isa. lxvi. 2. *All these Things have my Hands made, but to this Man will I look that is poor and broken and trembleth at my Word*; that is, though all Things and Persons else in the World be my Creatures, and so I have a Care of them all; yet to him will I look, that is in such a State, as if there was none else in the Church.

IT is the Office of *Christ* so to do. *The Spirit is upon Him on Purpose, to open the Prison to them that are bound, shut up in this Dungeon; to appoint to them that mourn, Beauty for Ashes; the Oil of Joy for Mourning; Garments of Praise for the Spirit*
of

of Heaviness. He is the Shepherd and will take Care of all his Sheep. But of whom especially? *The Lambs* that are weak; *He will gather them with his Arms, and gently lead the Ewes with Young,* those that are travelling and bringing forth, as those under Terrors are: He will not over-drive them: He is that *good Shepherd*, that will, as He hath promised, *Ezek. xxxiv. 16. seek out that which was lost, and bring again that which was driven away, and bind up that which is broken, and strengthen that which was sick:*—He names all Casualties that befall them, because He helps in all Miseries; yea, and after they have been bewilder'd in a cloudy and dark Day, He will find them out and deliver them.

AND if his Office would not move Him to it, his Love would: For He is a *merciful and pitiful High-Priest*, Heb. iv. 15. and was in all Points tempted as we are; and especially, in Agony of Spirit, therein He drank deepest of any, and therefore is fitted to pity us therein: And the more any is troubled, the more *Christ* is touched. *In all your Afflictions He is afflicted.* Since I spake against Him (says he) *I remember him still, therefore my Bowels are troubled for him,* Jer. xxxi. 20. When a Child is sick, the Mother is more troubled, and careful about it, and her Mind more upon it, than on all the House besides.

NOTWITHSTANDING this, all that are in Darkness, think that of all Men else, GOD regards not them. *Sion said, GOD hath forgotten me,* Isa. xlix. 15. So *David, GOD hath forgotten to be merciful.* Because they find their Hearts hard to GOD, they think that his is so to them: Because they can find no Love in their Hearts to GOD, they think He bears none to them: But you see *Christ* especially enquires

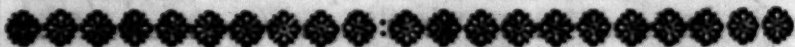
enquires for such, and overlooks all others. Thou afflicted Soul, whoever thou art, GOD hath graven thee on the Palms of his Hands, Isai. xlv. 16. Every Sigh of thine goes to his Bowels, *I will dwell with him, saith GOD, that is broken, to revive his Spirit.* He is very nigh to such a one.

AND are GOD's Eyes upon us more when we are in Trouble of Spirit, than on any other? Then let our Eyes be upon Him: *We cannot tell what to do, but our Eyes are towards thee.* Let our Eyes be towards Him for Help, as of those that look'd on the brazen Serpent: Let our Eyes be towards Him for Service, *as the Eyes of Hand-maidens are on their Mistresses.* Look not to Men, not to Credit, but on GOD in all we do, as if there were none else in the World, to approve ourselves unto.

I OBSERVE, lastly, In that when He speaks of those his Children, that are in Darkness, He chooseth rather to describe them by *Fear and Obedience*, than by any other *Grace*; that when the Children of GOD are under Terrors, the most eminent Grace that doth appear in them, is Fearfulness to offend GOD, and Willingness to obey Him: Other Graces may be stirred, but these are most eminent, and therefore He mentioneth these for their Comfort.

SEVERAL Occasions draw out several Graces. When the Sunshine of GOD's Favour melts the Heart, then *Love and Obedience* thence proceeding, are most eminent, and also *godly Sorrow*. So Mary wept much, and loved much, *for much was forgiven her.* On the Contrary; when the Sense of GOD's Love is withdrawn, and Fears and Terrors are shed abroad in the Heart, then *Fear and Obedience* shew

shew themselves. Therefore *He that is poor and contrite, and trembleth at the Word*, are join'd, *Isa. lxvi. 2.* even he that trembleth at every Command and Threatning, and is fearful to transgress. When the Soul is possesst most with Displeasure for Sin, and Apprehensions of Wrath, then it feareth most, and then Fear works accordingly, against that which may displease. Hence the Apostle says, *Seeing our GOD is a consuming Fire, Heb. xii. 29. let us serve GOD acceptably with Reverence and godly Fear.*



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CHRIST

CHRIST

SET FORTH IN HIS

DEATH,

RESURRECTION,

ASCENSION,

Sitting at GOD's Right Hand,

AND

INTERCESSION,

AS THE

OBJECT and SUPPORT of FAITH.

CHURCH

THE CHURCH OF ST. MARY

REPORT OF THE

COMMISSIONERS

RESURRECTION

OF THE

ASCENSION



SIR

THE

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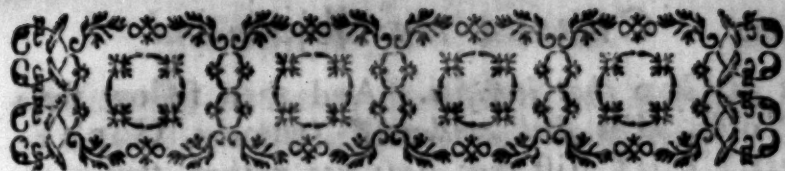
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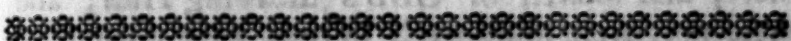
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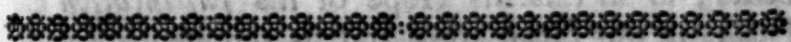


CHRIST the Object and Support of FAITH.



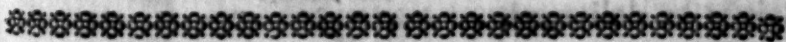
SECT. I.

Shewing, by Way of *Introduction*, that
Christ is the *Example*, and *Object* of
Justifying Faith.



ROM. viii. 34.

*Who is He that condemneth? It is Christ that died;
yea rather, that is risen again, who is even at the
Right Hand of God, who also maketh Intercession
for us.*



CHAP. I.

The Scope and Argument of this Discourse.

THESE Words are a triumphing Challenge,
uttered by the Apostle in the Name of all
the *Elect*; for so he begins, Ver. 33. *Who
shall lay any Thing to the Charge of God's Elect?*

It is GOD that justifies. And then follow these Words, *Who shall condemn?* (namely, GOD's Elect,) *It is Christ that died; yea rather, that is risen again, who is even at the Right Hand of GOD, who also maketh Intercession for us.* This Challenge we find first published by *Jesus Christ Himself*, our only Champion, *Isa. l.* (a Chapter made of, and for *Christ*) ver. 8. *He is near that justifies me, who will contend with me?* They were *Christ's* Words there, and spoken of GOD's justifying Him; and these are every Believer's Words here, intended of GOD's justifying them. *Christ* is brought in there uttering them, as standing at the *High Priest's* Tribunal, where they spat upon him, and buffeted him, *Isa. l. 6.* *Matt. xxvi. 67.* When He was condemn'd by *Pilate*, then He exercised this Faith on GOD his Father, *He is near that justifies me.* And as in that his *Condemnation* He stood in our Stead; so in this his Hope of his *Justification* He speaks in our Stead also; and as representing us in both. And upon this the Apostle here pronounces, in like Words, of all the Elect, *It is GOD that justifies, who shall accuse?* *Christ* was condemned, yea, bath died, who therefore shall condemn? Lo! here the Communion we have with *Christ* in his Death and Condemnation, yea, in his very Faith: If He trusted in GOD, so may we, and shall as certainly be delivered.

FAITH and the Supports of it, or rather *Christ*, (as by his *Death, Resurrection, Sitting at GOD's Right Hand, and Intercession*, He is the Foundation of *Faith*, and the Cause of our *Justification*,) is the main Subject of these Words: All which therefore is the intended Subject of this Discourse.

WE have here four Things made Matter of Triumph to Believers, to assure them they shall not be
con-

condemned; in that 1. *Christ* died. 2. Rose again. 3. Is at *God's* Right Hand. 4. Intercedes.

So that (for the general) I am to do two Things. First *Direct your Faith to Christ, as to its right Object*: And secondly *encourage your Faith, from these several Actions of Christ for us*, and shew how they all contain Matter of Triumph in Point of Justification.



CHAP II.

Directions to *Christ* as the Object of Faith. *How Christ is the Object of Justifying Faith.*

BUT ere I come to encourage your Faith from the four Particulars above mentioned, let me first direct your Faith to its proper Object, *Christ*. This I shall do briefly, and only so far as it may be an Introduction to the Encouragements, which may be deduced from the said Particulars, by considering 1. That *Christ* is the Object of our Faith, in joint Commission with *God* the Father. 2. In Opposition to our own Humiliation, or Graces, or Duties. And 3. In Distinction from the Promises.

FIRST, *Christ* is the Object of Faith, in joint Commission with *God* the Father. So here, *It is God that justifies, and Christ that died*: They are both of them set forth as the Foundation of a Believer's Confidence. So elsewhere, Faith is called a *Believing on Him* (namely, *God*,) *that justifies the Ungodly*, Rom. iv. 5. and a *Believing on*

Christ, *Acts* vi. Wherefore Faith is to have an Eye unto both, for both contribute unto the Justification of a Sinner. It is *Christ* that paid the Price, by which we are justified; and it is *GOD* that accepts of it, and imputes it unto us; Therefore Justification is ascribed unto both. And this we have, *Rom.* iii. 24. where it is attributed unto them both together: *Being justified freely by his Grace, thro' the Redemption that is in Jesus Christ:* Where we see, that *GOD's* free Grace, and *Christ's* Righteousness, both concur to our Justification. *Christ* paid as full a Price, as if there were no Grace shewn in justifying of us; and yet that it should be accepted for us, is as free Grace, and as great, as if *Christ* had paid never a Farthing.

Now as both these meet to justify us, so Faith in Justification is to look at both these: So it follows in the next Verse; *Whom GOD hath set forth to be a Propitiation, through Faith in his Blood.* And tho' it be true, that *GOD* justifying is the ultimate Object of our Faith, (*For Christ leads us by the Hand, as the Word is, Ephes.* ii. 18. unto *GOD*;) Yet under the New Testament, *Christ* is the more immediate Object of Faith; for *GOD* dwelling in our Nature is made more familiar to our Faith than the Person of the Father, who is merely *GOD*. Under the Old Testament, when *Christ* was not come in the *Flesh*, their Faith had a more usual Recourse unto *GOD*, who had promised the *Messiah*, of whom they then had not so distinct Thoughts; but now under the New Testament, because *Christ* is come, and is set forth by *GOD*, to transact all our Business between *GOD* and us, the more usual and immediate Address of our Faith is to be made unto *Christ*; who, as He is distinctly set forth in the New Testament, so He is distinctly apprehended by the Faith of Believers. *Ye believe*

in GOD, (says *Christ* to his Disciples) *believe also in Me*: Make Me the Object of your Trust for Salvation, as well as the Father. And therefore when *Faith* and *Repentance* come more narrowly to be distinguished by their more immediate Objects, it is *Repentance towards GOD*, but *Faith towards our LORD Jesus Christ*, Acts. xx. 21. GOD and *Christ* are the Objects of both; but *Christ* is more immediately the Object of Faith, and GOD of Repentance: So that we believe in GOD thro' believing in *Christ* first, and turn to *Christ* by turning to GOD first: And this is there spoken, when they are made the Sum. of Christian Doctrine. And therefore the Faith of some being much enlarged to the Mercies of GOD and his free Grace, and but in Way of Supposition unto *Christ*, (taking for granted that all Mercies are communicated in and through *Christ*, yet so, as their Thoughts work not so much upon *Christ*;) altho' this may be true Faith in that GOD, and his free Grace is the joint Object of Faith, together with *Christ* and his Righteousness; yet it is not such a Faith as becomes the Times of the Gospel: It is of an Old-Testament Strain. Our Faith now, should in the more immediate Exercises of it, be pitcht upon *Jesus Christ*, that thro' Him (first apprehended) *our Faith might be in GOD*, as the ultimate Object of it.

SECONDLY, *Christ* is the Object of Faith, in Opposition to our own Humiliation, or Graces, or Duties.

1. WE are not to trust in Humiliation, as many do, who quiet their Consciences from this, that they have been troubled. That Promise, *Come to Me, ye that are weary and heavy laden, and ye shall find Rest*, hath been mistaken; for many have

misunderstood it, as if *Christ* had spoken Peace simply unto that Condition, without any more Ado; and so have applied it unto themselves, as giving them an Interest in *Christ*: Whereas it is only an Invitation of such to come unto *Christ*, in whom their Rest is to be found. If therefore Men will rest in being *weary and heavy laden*, and not come to *Christ*, they sit down in Sorrow. This is to make *John* (who only prepared the Way for *Christ*) to be the *Messiah* indeed; that is, to think the Work of *John's* Ministry (which was to prepare Men for *Christ*) to be their Attaining *Christ* Himself. If you are *weary*, you may have Rest indeed, but you must come to *Christ* first: For as, if *Christ* had died only, and not arose, we had *been still in our Sins*; so tho' we die by Sin, as slain by it, yet if we *attain not to the Resurrection of Faith*, we still remain in our Sins.

2. WE are not to rest in Graces or Duties; they cannot satisfy our own Consciences, much less God's Justice. If *Righteousness* could have come by these, then *Christ* had died in vain. What a Dishonour were it to *Christ*, that they should share the Glory of his *Righteousness*? Were any of your Duties crucified for you? Graces and Duties are the Daughters of Faith, the Off-spring of *Christ*; and they may in Time of Need nourish their Mother, but not at first beget her.

THIRDLY, *Christ's* Person, and not barely the Promises of Forgiveness, is the Object of Faith. There are many poor Souls humbled for Sin, and taken off from their own Bottom, who, like *Noah's* Dove, fly over all the Word of God, to spy out what they may set their Foot upon; and eyeing therein many free and gracious Promises, holding forth Forgiveness of Sins, they close with them, and rest

rest on them alone, not seeking for, or closing with *Christ* in those Promises. This is a common Error, and is, as if *Noah's Dove* should have rested upon the Outside of the Ark, and not have come to *Noah* within: Where tho' she might rest for a while, yet could she not ride out all Storms, but must have perished in the End. But we may observe, that the first Promise that was given, was not a bare Word simply promising Forgiveness, or other Benefits; but it was a Promise of *Christ* overcoming *Satan*, and purchasing those Benefits: *The Seed of the Woman shall bruise the Serpent's Head*. So when the Promise was renewed to *Abraham*, it was not a bare Promise of Blessedness and Forgiveness, but of *that Seed*, in whom the Blessedness was conveyed. So that *Abraham's Faith* first closed with *Christ* in the Promise, and therefore he is said to *see Christ's Day*; and so also the succeeding Fathers did, more or less, in their Types and Sacraments, as appears by 1 Cor. x. 1, 2, And if they, then much more are we thus to look at *Christ*, now really incarnate. Hence our Sacraments (which are the Seals added to the Word of Faith) do primarily exhibit *Christ* unto a Believer; and so (in Him) all other Promises are ratified and confirmed by them. Now there is the same Reason of them, that there is of the Promises of the Gospel, (for they preach the Gospel to the Eye, as the Promise doth to the Ear) and therefore, as in them the Soul is first to look at *Christ*, and embrace Him as tendered in them, and then, at the Promises tendered with Him in them, and not to take the Sacraments as bare Seals of Pardon; so in receiving a Promise, (which is the Word of Faith) we are first to seek out for *Christ* in it, as being the Foundation of it, and so to take Hold of the Promise in Him. The Promise is but the Casket, *Christ* is the Jewel in it; the Promise but the Field, and

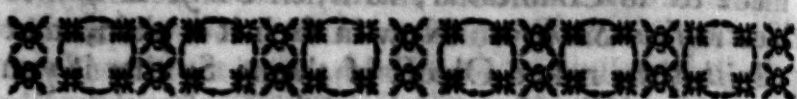
Christ

Christ the Pearl hid in it: The Promises are the Means *by which* you believe, not the Things on which you are to rest. And so, altho' you are to look at Forgiveness, as held forth in the Promise, yet you are to believe on *Christ*, in that Promise, to obtain this Forgiveness.

CHRIST is the grand Promise, in whom all the Promises are Yea, and Amen, 2 Cor. i. 20. So that, as it were Folly for any Man to think that he hath an Interest in the Lands of an Heiress, because he hath got the Writings of her Estate in his Hands; whereas the Interest in the Lands goes with her Person, and with the Relation of Marriage to her; otherwise, without a Title to herself, all the Writings will be fetcht out of his Hands again; so it is with all the Promises; they hang upon *Christ*, and without Him there is no Interest to be had in them. To rest on the bare Promise, or to look to the Benefit promised without eyeing *Christ*, is not an *Evangelical*, but a *Jewish* Faith, even such as the Formalists among the *Jews* had, who, without the *Messiah* closed with Promises, and rested in Types without looking unto *Christ* the End of them. This is to go to GOD without a Mediator, and to make the Promises of the Gospel to be as the Law, *Nehushtan* (as *Hezekiah* said of the *brazen Serpent*) a Piece of Brass, vain and ineffectual: Like the Waters of *Bethesda*, they heal not, they cleanse not, 'till this *Angel of the Covenant* come down to your Faith in them. Therefore at a Sacrament, or when you meet with any Promise, get *Christ* first by Faith, and then you may have what you will of Him.

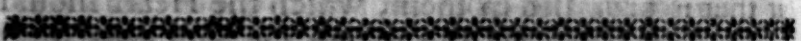
THERE are three Sorts of Promises, and in the Applying of all these, it is *Christ* that your Faith is to meet with. 1. There are *absolute* Promises, made

made to no Conditions; as when *Christ* is said to come to save Sinners. Now in such it is plain, that *Christ* is the naked Object of them: So that if you apply not Him, you apply nothing; for the only Thing held forth in them is *Christ*. 2. There are *inviting Promises*; as that before mentioned, *Come to Me ye that are weary*. The Promise is not to Weariness, but to *Coming to Christ*: They are bidden come to Him, if they will have Rest. 3. There are *assuring Promises*; as those made to such and such Qualifications of Sanctification. But still what is it that is promised in them, which the Heart should only eye? It is *Christ* in whom the Soul rests, and not in its Grace; so that the Sight of a Man's Grace is but a Door to let Faith in at, to converse with *Christ*, whom the Soul loves. Even as at the Sacrament, the Elements of Bread and Wine are but outward Signs to bring *Christ* and the Heart together, and then Faith lets the outward Elements go, treats with *Christ*, unto whom these let the Soul in: So Grace is a Sign inward, and whilst Men make Use of it as a Sign to let them unto *Christ*, their Confidence being pitcht upon Him, and not upon their Grace, there is no Danger in making Use of Signs: And I see not, but that God might as well appoint his own Work of the new Creation within, to be as a Sign and Help to communion with *Christ* by Faith, as He did those outward Works of his first Creation: Neither is it more derogatory to free Grace, or to *Christ's* Honour, for God to make such Effects, Signs of our Union with Him, than it was, to make outward Signs of his Presence.



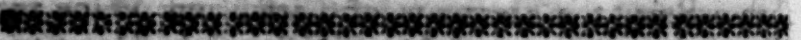
S E C T. II.

CHRIST the Object and Support of
FAITH for Justification, in his *Death*.



ROM. viii. 34.

—*Who shall condemn? Christ hath died.*



C H A P. I.

How not Christ's Person simply, but Christ as dying, is the Object of Faith as justifying.

I COME now to all these four Particulars, in order to shew both how *Christ* in each is the Object of Faith as justifying; and what Support the Faith of a Believer may fetch from each of them in Point of Justification.

FIRST, *Christ as dying* is the Object of justifying Faith, *Who shall condemn? Christ hath died.* For the Explanation of which, I will 1. Give a Direction or two. And 2. Shew how an Encouragement, or Matter of Triumph, may be fetched from hence.

I. THE

1. THE first Direction is this, that in seeking Justification in the Promises, as *Christ* is to be principally in the Eye of your Faith, so it must be *Christ as crucified, Christ as dying*. This Direction I give to prevent a Mistake, which Souls that are about to believe, often run into: For when they hear that the Person of *Christ* is the main Object of Faith, they conceive, that when One comes first to believe, he should look only upon the personal Excellencies of Grace and Glory, which are in *Jesus Christ*; and so have his Heart allured unto *Christ* by them only, and close with Him under those Apprehensions: But altho' it be true, that there is that Disposition in every Believer, which if it were to view *Christ* in his mere personal Excellencies, would close with *Christ* for them alone, as seeing such a Beauty in them; yet the first View which an humbled Soul always takes of Him, is of his being a Saviour, made *Sin*, and a *Curse*, and obeying to the Death for Sinners. He takes up *Christ* in his first Sight of Him, under the *Likeness of sinful Flesh*, and in that Representation it is, that He is made a fit Object for a Sinner's Faith to rest upon, for Salvation. It is *Christ* that is thus excellent in his Person, yet farther considered, as clothed with his Garments of Blood, and the Qualifications of a Mediator and Reconciler; it is this that makes Him so desirable by Sinners, and a fit Object for their Faith (which looks out for Justification) to prey and seize upon, tho' they take in the Consideration of all his other Excellencies to allure their Hearts to Him. Yea I say farther, that consider Faith as *justifying*, that is, in that Act of it, which justifies a Sinner; and so, *Christ* taken only or mainly in his personal Excellencies, cannot be called the Object of it: But the Consideration that maketh *Christ* the Object of Faith as justifying, must necessarily be *that*

that in Christ, which doth justify a Sinner; which is, his Obedience unto Death.

It is true, that there is nothing in *Christ* with which some answerable Act of Faith in us doth not close; and from the differing Considerations under which Faith looks at *Christ*, those several Acts of Faith have various Denominations: As, Faith that is carried forth to *Christ* and his personal Excellencies, may be called *uniting* Faith; Faith that goes forth to *Christ* for Strength to subdue Sin, may be called *sanctifying* Faith; and Faith as it goes forth to *Christ* for Justification, may be called *justifying* Faith: For Faith in that Act looks at what in *Christ* doth justify a Sinner; and therefore *Christ* consider'd as dying, doth in this Respect become the most pleasing to a Soul that is humbled; for this makes *Christ* suitable to him as he is a Sinner. And therefore thus to represent *Christ* under the Law, was the main Scope of all the Sacrifices and Types therein; *All Things being purged with Blood, and without Blood there being no Remission*, Heb. ix. 22. Thus did the Apostles also in their Sermons. So *Paul* in his Epistle to the *Corinthians*, seem'd by the Matter of his Sermon to have *known Nothing but Christ, and Him as crucified*, 1 Cor. ii. 2. as *Christ* above all, so *Christ*, as crucified above all in *Christ*; as suiting to their Condition best, whom he endeavoured to draw on to Faith *on him*. Thus in his Epistle to the *Galatians*, he calls his Preaching among them, the *Preaching of Faith*, Chap. iii. 2. And what was the main Scope of it, but the *Picturing out* (as the Word is) of *Christ crucified before their Eyes*? Ver. 1. So he preached Him, and so they received Him, and so they *began in the Spirit*, Ver. 3. And thus also doth the Seals of the Promises (the Sacraments) present *Christ* to a Believer's

lievers Eye; as they hold forth *Christ*, so *Christ*, as crucified; their Scope being to shew forth his Death till He come, 1 Cor. xi. 26. The Bread signifying *CHRIST's Body broken*, in the Sufferings of it; and the Cup signifying the Sufferings of his Soul, and the Pouring of it forth unto Death. And hence likewise, as Faith itself is called *Faith in Christ*, so it is called *Faith in his Blood*, Rom. iii. 24, 25. because *Christ* as shedding his Blood for the Remission of Sins, is the Object of it. And as God hath set forth *Christ* in the Promise; under that Picture of Him doth Faith at first close with Him. His Person gives us a Title to all the Promises, and his Blood shews the Tenure they hold on; a Purchase, and a full Price, (*Ἀντίλυτρον*, an adequate Price.) 1 Tim. ii. 6. And as Sin is the Strength of the Law, and of the Threatnings thereof; so *Christ's Satisfaction* is the Strength of all the Promises in the Gospel. In a Word, an humbled Soul is to have Recourse to that *Christ* who is glorified, yet to him as once crucified. He is to go to *Christ* now glorified, as the Person from whom He is to receive Forgiveness; but withall, to Him as crucified; as thro' whom (considered in that Condition) he is to receive all.



CHAP. II.

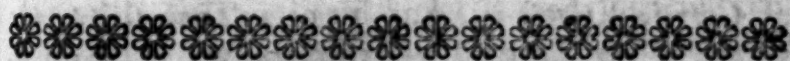
What Faith, in Justification, is especially to look at in Christ's Death.

A SECOND Direction for Faith towards *Christ* as dying, is, Faith is principally to look unto the End of God and *Christ* in his Sufferings, and not simply at the Story of his Death and Sufferings. It is the Mind and Intent of *Christ* in suffering, which Faith chiefly eyeth, and which draw-

eth the Heart on to rest on *Christ* crucified. When a Believer sees that *Christ's* Aim in Suffering was, that Sinners might have Forgiveness, and that *Christ's* Heart was as full in it, to procure it, as the Sinner's Heart can be to desire it; this draws his Heart to rest upon Him: And without this, the Contemplation of the Story of his Sufferings will be altogether unprofitable. And yet, the chief Use which many make of *Christ's* Sufferings, is to set out to themselves the Grievousness of them, thereby to move their Hearts to Compassion to Him, and Indignation against the *Jews* for crucifying Him, with an admiring of his Love herein: And if they can but get their Hearts thus affected, they account this to be Grace; when it is no more than what the like tragical Story of any noble Person will work in ingenuous Spirits. And therefore as these Stirrings are but Fruits of the Flesh; so human Inventions, as lively Representations of *Christ's* Passion unto the Sight or Fancy, exceedingly provoke Men to such Meditations and Affections, but they work a bare historical Faith only, an historical Remembrance, and an historical Love, (as I may so call them.) And no other than such doth the Reading of the Story of it in the Word, work in many; but saving Faith is mostly taken up with the main Scope and Drift of all *Christ's* Sufferings: For it is that, which answers its own Purpose, which is, to obtain Forgiveness of Sins in *Christ* crucified.

As GOD looks principally at the *Meaning* of the Spirit in Prayer, *Rom. viii.* so doth Faith look principally to the *Meaning* of *Christ* in his Sufferings. And therefore you may observe, that the Drift of all the Apostles Epistles, is to shew the Intent of *Christ's* Sufferings; how He was therein set forth to be a *Propitiation* for Sin; to bear our Sins upon the Tree; to make our Peace. He was made

made Sin, that we might be made the Righteousness of God in Him. Thus did that Evangelical Prophet *Isaiah* set forth the Intent of *Christ's* Sufferings for Justification, *Isai. liii.* And thus to shew the Use and Purpose of his Sufferings, was the Scope of all the Apostles Sermons, holding forth the Intent of *Christ's* Passion to be the Justification and Salvation of Sinners: *This is a faithful Saying, and worthy of all Acceptation, that Christ came into the World to save Sinners, 1 Tim. i. 15.* Let our Faith therefore look mainly to this Design of *Christ* in his Suffering to satisfy for our Sins, and to justify us Sinners. When we consider him as born Flesh and Blood, think we withall, that his Meaning was to condemn *Sin in our Flesh*, *Rom. viii. 4.* Behold we Him in his Life-time, as *the Lamb of God, bearing and taking away the Sins of the World*; And when upon the Cross, let our Faith behold the Iniquities of us all met in Him: *Surely He hath born our Sorrows, bearing our Sins in his Body on the Tree.*



CHAP. III.

What Support Christ's Death affords to Faith for Justification.

HAVING thus directed your Faith to the right Object, *Christ*, and *Christ as dying*; let us see what Matter of Support Faith may fetch from *Christ's* Death, for Justification. And surely that which hath long ago satisfied God Himself for the Sins of many Thousand Souls, may well satisfy

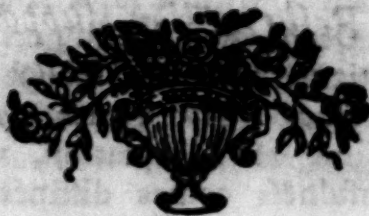
the Heart of any Sinner, in Respect of the Guilt of any Sins that can arise. We see the Apostle here, after that large Discourse of Justification by *Christ's* Righteousness, in the former Part of this Epistle, having shewed how every Way it *abounds*, Chap. 5. now doth as it were sit down like a Man over convinced; as Ver. 31. *What then shall we say to these Things?* He speaks as one satisfied, and even astonished with Abundance of Evidence; having nothing to say, but only to admire GOD and *Christ* in this Work; and therefore presently challengeth all Comers: Let Conscience, and carnal Reason, Sin, Hell and Devils bring in all their Strength, *Who is he that shall lay any Thing to the Charge of GOD's Elect? Who shall condemn?* Paul dares to answer them all, and carry it with these few Words, *It is GOD that justifies, It is Christ that died.* *Christ's* Redemption is not merely a Price or Ransom equivalent, or making due Satisfaction according to the just Demerit of Sin; but it is *plenteous Redemption*; there is an Abundance of *the Gift of Righteousness*, Rom. v. 17. and *unsearchable Riches of Christ*, Ephes. iii. 8. Yea, 1 Tim. i. 14. *the Grace of our LORD*, *ὑπερβολή*, we translate it, *was abundant*, but the Word reacheth farther, *was over-full, redundant, more than enough.*

I SHALL not insist so largely on this first Head of *Christ's* dying, as upon those three following: Only I would observe, how *Christ's* Satisfaction may be set against the Guilt of a poor Sinner's Offences. What is there that can aggravate Sin in the general, or any Man's particular Sins, that may not be answered out of this, *Christ hath dyed?* So that whatever Evil, according to spiritual Reason, a Man's Conscience may suggest to be in Sin; a Man's Faith may shew a more transcendent Goodness

ness to have been in *Christ's* Death; and so oppose the one to the other. Is Sin the Transgression of the Law? *Christ* dying, the Law-maker was subjected to the Law, and will not that make Amends? Is Sin the Debasement of GOD's Glory, manifested in his Word and Works? *Christ's* dying was the Debasement of the Brightness of his Glory, who was GOD personally manifested in the Flesh. The one of them is but as the Darkning the Lustre of the Sun upon a Wall, but the other is as the Obscuring of the Sun itself. Sin's highest Evil lies in offending GOD, but *Christ's* Righteousness is the Righteousness of GOD Himself.

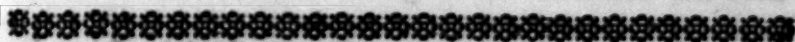
THEREFORE get your Hearts and Consciences distinctly and particularly satisfied in the All-sufficiency, which is in the Satisfaction that *Christ* hath made. As it is a Defect in Humiliation, that Men content themselves with a general Apprehension, that they are Sinners, and so never become thro'ly humbled; so is it a Defect in their Faith, that they content themselves with a superficial and general Conceit, that *Christ* died for Sinners; their Hearts not being particularly satisfied about the transcendent All-sufficiency of his Death. And thence it is, that in Time of Temptation, when their abounding Sinfulness comes distinctly to be discovered, they are amazed, as not seeing that in *Christ*, which might answer to all that Sinfulness. But as GOD saw that in *Christ's* Death, which satisfied Him; so you should endeavour to see that Worth in it, which may satisfy GOD, and then your Faith will sit down satisfied also. If a Man were to dispute for his Life some difficult Controversy, wherein are many great and strong Objections, he would be sure to study all that might be said on the other Part, and to get such a clear and

convincing Light, as might make the Truth of his Position apparent through those Clouds of Objections: Now you will all be called one Day, to dispute for yourselves, (sooner or later) and therefore such Skill you should endeavour to get, in *Christ's* Righteousness, how in its Fulness and Perfection it answereth to all your Sinfulness; that your Hearts may be able to oppose it against all that may be said of any Particular about your Sins; that in all the Conflicts of your Spirits, you may see that in it, which could clear your whole Account with God.

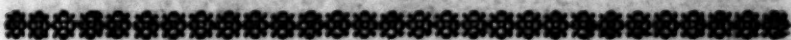




S E C T. III.

FAITH supported by *Christ's* RESURRECTION.

R O M. viii. 34.

— *Yea rather, that is risen again.*

C H A P. I.

CHRIST's Resurrection supporteth Faith two Ways: The Necessity of Christ's Resurrection, for the procuring our Justification.

TH E next Thing to be look'd at in *Christ*, as He is the Object of justifying Faith, is his *Resurrection*; which serveth to a double Use and End, in the Matter of Justification. First, as an *Evidence* to our Faith, that G O D is fully satisfied by *Christ's* Death; which his Resurrection may give us full Assurance of: Secondly, it hath an *Influence* into our Justification itself; yea, and as great an Influence as his Death had.

I. BY

1. BY Way of Evidence: Altho' *Christ's* Obedience in his Life and Death, affords the whole Matter of our Justification, and makes up the Sum of that Price paid for us, so that Faith may see a Fullness of Worth therein, to discharge the Debt; yet Faith hath a comfortable Evidence of this, from *Christ's Resurrection*. This may fully satisfy our Faith, that GOD Himself is satisfied, and that He reckons the Debt as paid: So that our Faith may boldly come to GOD, and call for the Bond in, as having *Christ's Resurrection* to shew for it, that the Debt is discharged.

2. BUT this is not all: *Christ's Resurrection* has also a real Influence into Justification. For altho' the Matter of it be wholly the Obedience and Death of *Christ*; yet the Act of pronouncing us Righteous by that his Obedience doth depend upon his Resurrection. *If Christ be not risen again, ye are yet in your Sins, and your Faith is in vain*; that is, although you could suppose Faith to be wrought in you upon the Merit of *Christ's Dying*, yet it would be *in vain*, if *Christ* were not *risen again*; for your Title to Justification itself would be void: *Ye were yet in your Sins*. This is said, because his Resurrection was it, whereby Sins (tho' satisfied for in his Death) were taken off: Which I take to be the Meaning also of the Apostle, *Rom. iv. 25. He was delivered for our Sins, and rose again for our Justification*. When the Apostle says, *He was delivered for our Sins*, he means He laid down that, which was the Price for them, a Satisfaction for them; and in that Sense, *He died for our Sins*; that is, his Death stands instead of our Death, and so satisfies for Sin. But yet still GOD's Justifying us, and his Discharge given us from our Sins, depends upon his Resurrection: *He rose again for our Justification*. Justification there imports the Act

Act of *Imputation*, and Reckoning us just, which he had spoken of before, Ver. 22, 23, 24.

IN a Word, to the full Discharge of a Debt, and Freeing the Debtor, two Things are requisite: 1. The Payment of the Debt. 2. The Canceling of the Bond, or Receiving an Acquittance for the Freeing of the Debtor. Now the Payment was wrought by *Christ's* Death, and the Acquittance was at, and by his Resurrection.



CHAP. II.

How Christ sustained a double Relation; First, of a Surety for us: Secondly, of a common Person in our Stead.

THE better to explain both these, you must consider, that *Christ* stood in a double Relation unto GOD: 1. Of a *Surety*, bound to pay the Debt for us, and to save our Souls: And 2. of a *common Person*, or as an Attorney at Law in our Stead. And both these shew how the Resurrection of *Christ* may support our Faith, both by Way of *Evidence*, that the Debt is paid, and by Way of *Influence* that we are thereby acquitted: His being risen, who is our *Surety*, clears the first, and his Rising as a *common Person*, illustrates the other.

To explain these two Relations: 1. A *Surety* is one that undertakes, and is bound to do a Thing for

for another; as, to pay a Debt for him, or to bring him safe to such a Place; so that when he hath discharged what he undertook, then the Party for whom he undertook is discharged also. 2. A *common Person* is one who represents, personates and acts the Part of another, by the Allowance of the Law: So that what he doth in the Name of the other, that other whom he personates, is by the Law reckoned to do: And in like Manner, what is done to him, is reckoned as done to the other. Thus by our Law, an Attorney appears for another, and Money received by him, is reckoned as receiv'd by him to whom it was due. Thus the giving Possession of an Estate, and Possession taken of Land, if done by, and to a Man, who is his lawful Attorney, stands as good in Law unto a Man, as if in his own Person it had been done. So Ambassadors for Princes represent their Masters: What is done to them, is reckon'd as done to the Prince; and what they do according to their Commission, is all one as if the Prince had done it himself. In like Manner the Marriages of Princes are solemnized by Proxy: A common Person representing his LORD, is married to a Princess in her Father's Court; and the Marriage is as good, as if both Princes themselves had performed the Rites of it.

To be a *common Person* then, is more than simply to be a *Surety* for another; it is a farther Thing: And therefore these two Relations are to be distinctly consider'd. Thus an Attorney is a different Thing from a *Surety*: A *Surety* undertakes to pay a Debt for another; but a common Person serves to perform any common Act, which is to stand as the others act, and is as valid, as if he had done it: So that the Benefit which is the Consequent of such an Act, shall accrue to him whom he personated. *Adam* was not a *Surety* for all Mankind,

kind, he undertook not for them, in the Sense before-mention'd; but He was a *common Person* representing all Mankind; so that what He should do, was to be accounted as if they had done it. Now the better to express and make sure our Justification in and by *Christ*, GOD did ordain *Christ* both to be a *Surety* for us, and also a *common Person*. As *Christ* took all other Relations for us; as, of an *Husband*, *Head*, *Father*, *Brother*, *King*, *Priest*, *Captain*, that so the Fullness of his Love might be set forth to us, in that what is defective in any one of these Relations, is supply'd and express'd by the other: Even thus did GOD ordain *Christ* to take both these Relations, of a *Surety* and *common Person*, in all He did for us, thereby to make our Justification by Him the more full and legal; and justify (as I may so speak) our *Justification* itself or his Justifying of us, by all Sorts of *legal* Considerations whatever; that whatever the *one* of these Relations might not make good, the *other* might supply; what fell short in the one, the other might make up; and so we might be most sure never to be condemn'd.



CHAP. III.

The EVIDENCE of Justification which Christ's Resurrection affords to Faith explain'd.

I HAVE two Things to handle in this Chapter; First, how *Christ* was made a *Surety* for us: Secondly, what the Consideration hereof will contribute to that *Evidence*, which Faith hath from *Christ's* Resurrection.

FOR

FOR the first, *Christ* was appointed by GOD, (and Himself also undertook) to be our *Surety*. This you have, *Heb. vii. 22. He was made Surety of a better Testament, or Covenant; namely, of the New.* Of this Covenant *Christ* is the *ἑγγυος*, the *Surety*, the *Promiser*, the *Undertaker*. It was the Manner both of the *Jews* and *Romans*, to make Covenants by *striking of Hands*: And in Testaments, the Heir and Executor shook Hands, or the Executor gave his Hand to fulfill it. And the Word *ὑποστασθαι*, is used, not only in promising to pay a Debt for another, but also in becoming a Pledge for another, to undergo Death, or a capital Punishment in another's Room: And in that famous Story of Friends, namely, *Euephenus* and *Eucritus*: *Eucritus* did [*ἡξίωσεν ὑποστασθαι*] willingly become a Surety for *Euephenus*, when condemn'd to die by *Dionysius* the Tyrant. This very Word is used by *Polyenus*, the Historian of that Fact. Now such a *Surety* every Way did *Christ* become unto GOD for us, both to pay the Debt, by undergoing Death in our Stead, and so to satisfy GOD; and as the *Heir* to execute his Will and Testament: He became a Surety of the whole Covenant, and every Condition in it; He undertook to GOD to pay our Debts for us, and to work in us all that GOD required should be done by us. And thus to be a Surety, is much more than simply to be an Intercessor, or Mediator. GOD did, as it were, say to *Christ*, What they owe Me, I require it all at your Hands: And *Christ* undertook it under the Penalty that lay upon us to have undergone. Yea, *Christ* became such a Surety in this for us, as is not to be found among Men. On Earth, Sureties are wont to enter into one and the same Bond with the Creditors, so that the Creditor may seize on which of the two he will, whether on the Debtor, or on the Surety, and so (as usually) on the Debtor first, for him we call the Principal; but

but in this Covenant, GOD would have *Christ's* single Bond: Therefore He laid all upon *Christ*, protesting, that He would not deal with us, nor so much as expect any Payment from us. This is not the Manner of other Creditors; they use to charge the Debt on both the Surety and the Debtor; but in this Covenant, *Christ's* single Bond is enter'd; so that GOD will have Nought to say to us, 'till *Christ* fails him. He hath engaged Himself first to require Satisfaction at *Christ's* Hands, who is our Surety.

Now then, 2. To make Use of this Notion, for the Clearing the Point in Hand: It might afford us Matter of unspeakable Comfort, only to hear of *Christ's* having been arrested by GOD for our Debt, and cast into Prison, and his Bond sued, and an Execution or Judgment served on him, as the Phrases are, *Isa. liii. 8.* For thereby we should have seen, how GOD had begun with our Surety, and that it lay on Him to discharge the Debt, who was so able to do it: And after this, no News could be more welcome to Sinners, than to have a certain and infallible Evidence given, that their Surety were well come off, and had *quitted all*, to Satisfaction. Now to evidence this, serveth his *Resurrection*; *Christ is risen*: Nothing so sure: Therefore certainly the Debt is discharg'd, and He hath paid it to the full. For GOD having once arrested *Christ*, and cast Him into Prison, He could not come forth 'till He had paid the very utmost Farthing. Other Debtors may possibly break their Prisons; but *Christ* could not have broke through this, for the Wrath of the all-powerful GOD was this Prison, from which there was no Escaping, no Bail: Nothing would be taken to let Him go out, but full Satisfaction. And therefore to hear that *Christ is risen*, is come out of Prison, is an Evidence

dence that GOD is satisfied. Hence the Apostle proclaims a mighty *Victory* obtain'd by *Christ's* Resurrection, over *Death*, the *Grave*, and the Strength of *Sin*, and cries out; *Thanks be to GOD who giveth us the Victory, thro' Jesus Christ our LORD!* You may now rest secure, *Christ is risen, who therefore shall condemn?*



C H A P. IV.

The Influence Christ's Resurrection hath upon Justification.

THE Influence CHRIST's Resurrection hath upon our Justification, depends on two Things: The first, in that *Christ* acted the Part of a *common Person*, representing us in what He did, and *more particularly* in his Resurrection. The second, in that from this Consideration ariseth, not only an *Evidence* to our Faith, but a *real Influence* upon our Justification.

To prove the first, that Instance of *Adam* serves most fitly. *Adam* was reckon'd as a *common Person*, not standing singly for himself, but representing all Mankind: So that what he did was reckon'd to his Posterity whom he represented: And what was threaten'd, or done to him for what he did, is threaten'd against his Posterity also. Now this Man was herein a lively Type of *Christ*, as you have it, *Rom. v. 14. Who was the Type of Him who was to come.* Unto which Purpose, the Titles the Apostle gives *Christ* and *Adam*, *1 Cor.*

xv. 47. are exceeding observable; He calls *Adam*, the *First Man*; and *Christ* our LORD, *The Second Man*; and both for that very Purpose which we have in Hand: For, first, he speaks of them, as if there had never been any more Men in the World, nor were ever to be any, except these two: And why? but because they were both common Persons, that had the Rest included in them. *Adam* had all the Sons of *Men* born into this World, included in himself, who are therefore called *earthly Men*, ver. 48. in a Conformity to him the *earthly Man*, ver. 47. and *Christ*, the second Man had all *Believers*, who are called *heavenly Men*, included in Him. You see how he sums up the Number of all Men in Two, and reckons but two Men in all; these Two, in GOD's Account, standing for the Rest. And farther observe, that because *Adam* was a common Person, the Shadow and the Type of *Christ*, who was to come after Him; therefore he is called, *The First Man*, (of these two) and *Christ*, *The Second Man*, as typified by him.

Now if you ask, Wherein *Christ* was a common Person, representing us, and standing in our Stead? I answer, In all those Conditions wherein He was, in what *He did*, or *befell Him*, whilst *here on Earth especially*: For He had no other End to come into this World, but to sustain our Persons, and to act our Parts, and to have what was to have been done to us, acted upon Him.

THUS first, in their several Conditions, they both were *common Persons*: That is, what Condition the one or the other was in, is to be put upon those whom they represented. So the Apostle reasons from it, ver. 48. *As is the earthly Man*, (namely, the first Man, *Adam*) *such are the earthly*:

Namely, earthly Men as well as he; because he who is a common Person representing them, was in his Condition but an *earthly Man*: And oppositely it follows, *As is the heavenly Man*, (namely, the Second Man, *Christ*) *such are the Heavenly*, who pertain to Him, because He also is a common Person, ordain'd to personate them.

AND as in this Place the Apostle argues *Christ* to be a common Person, as to his Condition, by an Argument taken from his Type, *Adam*; So secondly, *Rom. v.* he argues *Christ* to have been a common Person, in his Actions which He did on Earth; and this also from the Similitude of *Adam*, whom *Ver. 14.* he makes to have been *Christ's* Type. And he speaks of *Adam* there, as a common Person, both in Respect of *what he did*, namely, his *Sin*; and also in Respect of *what befell him* for his *Sin*, namely *Death*, and Condemnation. And because he was in all these not to be consider'd as a *single Man*, but as one that was *All Men*, by Way of Representation; hence, both what he did, they are said to do in him; and what Condemnation or Death was deserved by his *Sin*, fell upon them all.

1. FOR what he did: He sinned; and *Ver. 12.* *All are said to have sinned*; namely, *in his Sin*; yea, and according to those Words in the *Greek*, *ἐν τῷ*, you may render that Sentence (and the Original bears it, as it is in the Margin) *In whom all have sinned*; namely, in *Adam*, as in a publick Person. Their Act was included in his, because their Persons were included in his.

AND, 2. For what befell him for Sin, that befell them also. Hence, *Ver. 12.* *Death* is said to *pass upon all Men*; namely for this, that *Adam's Sin* was

con-

considered as theirs, as it there follows. It is said to *pass*, even as a Sentence of Death *passeth* upon a condemned Malefactor. And, Ver. 18. *Judgment is said to come by that one Man's Offence, upon all Men, to Condemnation.* Now, in Gen. ii. 17. the Threatning was spoken only to *Adam*; In the *Day thou eatest thereof, thou shalt surely die.* And Gen. iii. 19. that Sentence seems to pass upon him alone, *Unto Dust thou shalt return:* Yet in threatening *Adam*, God threatned *us all*; and in sentencing *Adam* to Death, He sentenced *us* also. The Curse reacheth us too: *Death passed upon all Men* then, and therefore *Death reigns over all*, because *Adam* was in all this a common Person representing us; and so all this concerns *us*, as truly as it did *him*.

JUST so the Matter stands in the Point of our Justification, between *Christ* and Believers; for *Adam* was herein his Type. *Christ* was appointed of God as a common Person, both in *what he did*, and in *what was done to Him*: So what he did for us, is imputed to us, as if we had done it; and what was *done* to Him, tending to our *Justification*, is reckoned as done to us. Thus when *Christ* died, He died as a common Person; when *Christ* arose, He rose as a common Person. And by Virtue of that *Communion* which we had with Him in all those Actions of his, it is, that now, when we are *born again*, we do all *rise* both from the Guilt of Sin, and from the Power of it; even as by Virtue of the like Communion we had with *Adam*, we come to be made sinful, when we are first born.

THUS *Christ* in his Death was considered as a common Person, and God reckon'd us dying then, and would have us *reckon* so also. So Rom. vi. 10.

the Apostle speaking of *Christ*, saith, *In that He died, He died unto Sin once, but in that he liveth, he liveth unto GOD. Likewise reckon ye yourselves to be dead unto Sin, but alive unto GOD through Jesus Christ our LORD.* And this Consideration the Apostle suggests, both as the greatest Encouragement against imperfect Mortification begun; (that yet we may comfort ourselves by Faith, as reckoning ourselves wholly dead in *Christ's* Death, and so may assure ourselves, we shall one Day be perfectly dead to Sin by Virtue of it;) and withall, as the strongest Motive unto Mortification, to attain the highest Degree of it: Which therefore he carries along in his Discourse throughout that whole Chapter. *And how shall we that are dead to Sin, live any longer therein? He that is dead, is free from Sin; and how then shall we do the least Service to it? Knowing this, that our old Man is crucified with Him, that it might be destroyed.* And this Communion with *Christ* as a common Person, representing them in his Death, He there instructs them to be represented and sealed up to them by their Baptism: So Ver. 3, 4.

Now as this Place holds forth *Christ* as a common Person in his Death representing us; so other Places hold forth the like of his Resurrection. In the 1 Cor. xv. 20. the Apostle argues, that Believers must and shal arise, because *Now Christ is risen from the Dead, and is become the First-fruits of them that sleep.* The Force of this Argument is founded upon this Consideration, that *Christ* was a common Person representing all the Rest; and this strongly presented in that Expression of his being the *First-fruits*, in Allusion to the Rite in the Levitical Law. All the Sheaves in a Field being unholy of themselves, there was some one Sheaf in the Room of all the rest, (which was called the *First-Fruit*) which was lift up, and waved before the LORD;

and so all the Sheaves abroad in the Field, by that Act done to this one Sheaf, were consecrated unto GOD, *Lev. xxiii. 10. If the First-fruits be holy, saith the Apostle, the Lump is holy also. Rom. xi. 16.* Thus when we were all dead, Christ as the *First-fruits* riseth, and this in our Stead; and so we all rise with Him. It follows: *For as in Adam all die, even so in Christ shall all be made alive.* His Argument lies thus: *Adam* was the *First-fruits* of them that *died*; Christ of them that *rise*. Hence therefore we are elsewhere said (tho' in Respect to another Life) to be *risen with Christ, Ephes. ii. 5. 6.* and (which is yet more) *to sit together with Him in Heaven*: Because he as a common Person representing us, sits there in our Name and Stead.



CHAP. V.

How Christ's Representing us as a Common Person in his Resurrection, hath an Influence upon our Justification.

THIS Relation of *Christ* to us, as a common Person representing us in his Resurrection, hath a real Influence upon our Justification; which I shall make clear by shewing two Things: 1. That *Christ* Himself was justified, at his Resurrection. And 2. That he was justified then as a common Person, representing us therein.

FOR the first: As *Christ* sustained our Persons in his Satisfying for Sin by his Death; so in his Resurrection he was justified and acquitted from our Sins,

Sins, as having in his Death satisfied for them. Indeed, when should this Acquittance from our Sins be given to *Christ*, but when He had paid the last Farthing of the Debt? Which was then done, when He began to rise: For his Lying in the Grave was a Part of his Humiliation, and so of his Satisfaction. Now when He began to rise, then ended his Humiliation; and that was the first Moment of his Exaltation. His Acquittance therefore bears Date from thence, even from that very Hour.

HENCE we read, as that *Christ* was condemned, so that He was justified. Thus 1 *Tim.* iii. 16. GOD is said to be *manifest in the Flesh, justified in the Spirit*: That is, whereas GOD was manifest in *Flesh to condemn Sin in the Flesh*, so He was justified in the Spirit from all those Sins, and received up to *Glory*. And not to go far, the very Words of my Text, (*It is GOD that justifies,*) are taken out of *Isai.* 1. 8, 9. where they are spoken by *Christ* of Himself. When He gave his Back to the Smite, and was put to Death as a condemned Man, He comforts Himself with this, *He is near that justifies Me, who shall condemn?* And when was that done, but at his Resurrection? He was justified by GOD, and declared justified by that Resurrection, (as He had been declared condemned by his Death.) Hence, to be justified is put for his Resurrection; for that was a Declaration to all the World, that He was justified from all the Sins laid to his Charge.

IN the second Place, I am to shew that this his Justification, at his Resurrection, was done to Him as the *First-fruits*, and as a *common Person* bearing our Persons, and so, in our Names: From whence will follow, that all Believers have been justified in *Christ* their Head, at, or from the Time of his Resurrection.

Now

Now this is proved thus: By the very same Reason, that He is said to be the *First-fruits of them that sleep*, as representing the Rest in his Resurrection, upon the same Ground He is to be lookt at also in this his Justification pronounced upon Him at his Resurrection, even as the *First-fruits of them that are justified*. And in the same Sense, and by the same Reason that we are said to be *risen with Christ*, in his Resurrection, we must also be said to be *justified with Him, in this his Justification*, at his Resurrection. And indeed, as there is the same Reason for the one that there is for the other, (He being a publick Person in both) so the Rule will hold in all other Things which God ever doth to us, or for us, which are common with *Christ*, and were done to Him; that *Christ* was the *First-fruits* in them all, and they may be said to have been done *in us, or to us, in Him and with Him*. Yea, whatever God meant to do for us, and in us, whatever Benefit He meant to bestow upon us, He did that Thing first to *Christ*, and (some Way) bestowed the like on Him as a common Person, that so it might be done to us in our Persons in due Time, having first been done to Him representing our Persons; and that by this Course taken, it might (when done to us) be effected by Virtue of what was first done to Him. Thus God meaning to *sanctify us*, He sanctifies *Christ* first, in Him, as a common Person, sanctifying us all: *For their Sakes I sanctify Myself, that they also may be sanctified thro' thy Truth*, John xvii. 19. He sanctifies the human Nature of *Christ* first, as a common Person representing us, so that we may be sure to be sanctified afterwards in our own Persons, by Means of his Sanctification. In like Manner for our Sakes He was *justified in the Spirit*; because we were to be justified, and so to be justified first in Him, and with Him as a common Person. Now this Rule holds in all Blessings

Blessings else bestowed: for *Paul* pronounceth of them all, that *God hath blessed us with all spiritual Blessings in Christ Jesus, Ephes. i. 3.*

IN this his being justified, *Christ* must much rather be considered as a common Person representing us, than *Adam* was, in his Condemnation: For *Christ* in his own Person, as He had no Sin, so He had no Need of any Justification from Sin, nor should ever have been condemned; and therefore this must be only in Respect unto our Sins imputed to Him: And so herein, He was more purely to be considered as a common Person for us, than ever *Adam* was in his being condemned. For *Adam*, besides his standing as a common Person for us, was condemned in his own Person; but *Christ* in being justified from Sin, could only be considered as standing for others. Thus *Rom. v. 18. Therefore as by the Offence of One, Judgment came upon all Men to Condemnation; even so by the Righteousness of One, the free Gift came upon all Men unto Justification of Life.* He parallels both, only with this Difference between *Adam's* being a common Person for us, and *Christ* his being a common Person for us, that the *Condemnation came upon all* by a necessary, natural Covenant, (for by such a Covenant was *Adam* appointed a common Person for us) but *Christ* his being appointed thus a common Person for us, was by a *free Gift* of Grace; and therefore by free Gift it is, that the Imputation of that which He did, or was done to Him, is reckoned ours. As then in *Adam* all died, when he sined; so in *Christ* were all justified, when He was justified. For as in his Death *Christ* was a publick Person for us; so in his Resurrection, and in all that was then done to Him. And as when He died, the *Just was put to Death for the Unjust*; so when

He arose and was justified, the Just, that needed no Justification, was justified for the Unjust.

AND hereupon is grounded this Triumph of Faith here, from *Christ's* Resurrection, *Who shall condemn?* It is *Christ that is risen*; that is, that was justified at his Resurrection: For this Act was a solemn Discharge from all Sin and Condemnation; it was a legal Acquittance given to *Christ* for all our Sins, and so to us also, considered as in Him. His Death was but the Satisfaction and Payment; but this is the Act of Absolution.

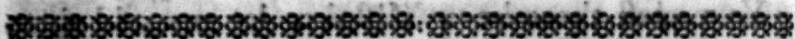
YET, lest there be a Mistake, let me add this, That it is necessary we be *justified* in our own Persons by *Faith*, (notwithstanding this former Act thus legally passed) whereby we lay hold upon what God did thus before for us in *Christ*: For according to the revealed Rules of his Word, (which He professeth to proceed by at the latter Day) there is a Curse and a Sentence of Condemnation pronounced against us, under which we stand 'till He shall take it off, by giving us Faith; unto which He hath made the Promise of justifying us in our own Persons.





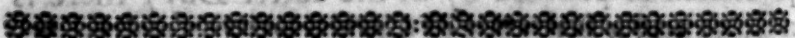
S E C T. IV.

FAITH supported by CHRIST's *Ascension*, and Sitting at God's Right-hand.



ROM. viii. 34.

—*Who is He that condemneth? It is Christ, (Who is even at the Right-hand of God)*



C H A P. I.

How CHRIST's Ascension affords a farther Degree of Triumph.

I COME next to the third great Pillar of Faith, *Christ's being at God's Right-hand*; and to shew how the Consideration hereof may strengthen Faith seeking Justification: *Who is he that condemneth? Christ is even at God's Right-hand*: In the Opening of which, I shall shew how *Justification* itself depends upon this, and the *Evidence* thereof to us; both which the Apostle had here in his Eye, and from both which we may derive Comfort and Assurance.

THESE

THESE two Points (*Christ sitting at God's Right-hand*, and his *Interceding for us*) are brought in by the Apostle, as those which have a *redundant Force* for the Justification of Believers: That altho' the two former abundantly served to secure it; yet these two added to the former, do make the Triumph of Faith more compleat, and us *more than Conquerors*. Nor doth this Place alone make Mention of *Christ's sitting at God's Right-hand* in its Influence upon our *Justification*, and the Assurance of Faith about it; but you have it to the same End, alleged by that other great Apostle, 1 *Pet. iii.* from Ver. 18, to the 22. And the Scope of the two Apostles in both Places is the same. Here the *Resurrection of Christ* and his *Sitting at God's Right-hand* are brought in as the Ground of this bold *Challenge* and *Triumph* of Faith: And there is mentioned the *Answer or Plea of a good Conscience*, in a Believer justified, which it puts into the Court, and opposeth against all Guilt; the Apostle alleging the *Resurrection of Jesus Christ* as one Ground of it, (*the Answer of a good Conscience, by the Resurrection of Jesus Christ.*) And then further to strengthen this Plea of a good Conscience, the Apostle puts his *Ascension and Sitting at God's Right-hand* into the Bill; so it follows, *Who is gone to Heaven, and is at the Right-Hand of God; Angels, and Authorities, and Powers, being made subject to Him: All which the Apostle here expresseth in one Word that Christ is even at God's Right-hand.*

THE Soul hath sufficient *Answer* against Condemnation, in *Christ's Death and Resurrection*, tho' it should stop there; yea therein can Faith triumph, tho' it went no further: For it can shew a full Satisfaction given in his Death, and that accepted by God for us; and *Christ* acquitted, and we in Him: But let it go on, to consider *Jesus*

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sitting at GOD's Right-hand, and making Intercession for us, and then Faith will triumph over all Accusers, be more than Conqueror; then it comes to, Much more shall we be saved by his Life, Rom. v. 10. The Meaning is, that if his Death had Power to pay all our Debts, then much more hath his Life this Power: So that his Death is but the Ground of our Faith herein, and the lowest Step of this Ladder; but these other, are the full Triumph of Faith. And our Spirits should rise, as the Apostle here riseth: Faith upon these Wings may not only fly above all Accusations; but even clean out of their Sight, and so far above all such Thoughts and Fears, as that it may reach to a Security, that Sins are forgotten and shall be remembered no more.

WHAT Joy was there in the Disciples, when they saw Christ risen? John xx. Therefore in the *Primitive Times*, it was used as a Voice of Joy: And to this Day the *Grecian* Christians so entertain each other, at that Time of the Year, with these Words: *The LORD is risen; your Surety is out of Prison: But fear not. (As Christ said in another Case, so say I) what will you say, if you see your Surety ascended up to Heaven, and that as far above Angels and Principalities, as the Heavens are above the Earth? Will you not in your Faith and Hope proportionably ascend, and have Thoughts as far exceeding your ordinary Thoughts, as the Heavens are above the Earth? Therefore first view Him, as ascending into Heaven, ere ever He comes to be at GOD's Right-hand, and see what Matter of Triumph that will afford you; for that you must first suppose, and it is necessarily included, tho' not expressed here: But that Place fore-quoted out of Peter (1 Pet. iii.) gives us both these Particulars: 1. His Ascension; Who is gone into Heaven; And 2. His Power and Authority there; who is at the Right-hand*

band, and hath all Power and Authority subject to Him: And therefore both may here come into Faith's Triumph; and that, as being included in this one Expression.



CHAP. II.

What EVIDENCE for our Justification, Christ's Ascension into Heaven affords, upon the Consideration of his being a Surety for us.

FIRST consider what was *Christ's last Act*, when He was to take his Rise, to fly up to Heaven: He *blessed his Disciples*, and thereby left a Blessing upon Earth with them, for all Believers, to the End of the World. *Christ* being now to go to execute the eternal Office of his Priesthood in Heaven, as *Melchisedek* blessed Abraham, and in Him all the Faithful as in his Loins; so did He begin this new Part of his Priesthood, with blessing the Apostles, and in them, all Believers to the End of the World. This was the last Thing that *Christ* did on Earth, yea this He did, whilst ascending, to shew that the Curse was gone, and that Sin was gone: As if He had said; *O my Brethren, I have been dead, and in dying made a Curse for you; now that Curse I have fully removed, and now I can be bold to bless you, and pronounce all your Sins forgiven.* And as in Abraham, blessed by *Melchisedek*, all the Faithful were blessed; so in the Apostles, all Believers to come are blessed. As when *GOD* blessed Adam and Eve, at the first Creation, and in

them, blessed all that were to come of them; so Christ in blessing them, blessed us, and all that shall believe through their Word, to the End of the World. And that they were thus to be consider'd, as common Persons, receiving this Blessing for us all, appeareth by Christ's Words then uttered, I am with you to the End of the World; that is, with you, and all your Successors, both Ministers, and other Believers, Matt. xxviii. 20. And Christ herein did, as GOD did before Him: When GOD had done his Work of Creation, He looked upon all He had done, and saw that it was good, and He blessed it: Thus did Jesus Christ; now that He had by one Offering perfected forever all Believers, He comfortably vieweth and pronounceth them blessed; and so goes to Heaven, to keep and enjoy the Sabbath of all there.

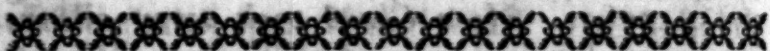
Now, Secondly, let us see Him Ascending; and see what Comfort that will also afford our Faith, towards the Perswasion of Justification. The Apostles stood gazing on Him; and so do you gaze on Him by Faith, and view Him as He is passing into Heaven, leading Sin, Hell, Death and the Devil in Triumph, at his Chariot Wheels. And therefore let your Faith triumph in a further Evidence of Justification. When He ascended up on High, He led Captivity Captive: He led Captive all our spiritual Enemies, that would have captived us. Now Leading of Captives is always after a perfect Victory: And therefore, whereas at his Death He had conquered them, at his Rising, scattered them, now at his Ascension He leads them Captive:

Two triumphing Acts were here mentioned; 1. Leading the Captives bound to his Chariot-Wheels; as the Manner of the Roman Triumph was. Now thus did Christ deal with our Sins, and all other Enemies. 2. The Giving Gifts to Men. It was the

the *Custom* at their Triumphs to cast new Coins among the Multitude; so doth *Christ* throw the greatest Gifts for the Good of Men, that ever were given. Therefore, *Who shall condemn? Sins and Devils*, are not only dead, but triumphed over. Compare with this, that other Place, *Colos. ii. 15. Having spoiled Principalities and Powers, He made a Shew of them openly, triumphing over them in Himself*: So I read it, and the *Greek* bears it, and so it is in the Margin. It is a manifest Allusion unto the Manner of *Triumphs* among the *Romans*; even unto two of the most notable *Parts* thereof; the first, *Spoiling the Enemy upon the Place*: and this was done by *Christ* on the *Cross*; *Having spoiled them first*. He speaks it of the *Devils* our *Enemies*, and *Accusers*. Now *Christ* took away all their Power, and spoiled them of all *Ensigns*, *Weapons* and *Colours*; which He did on the Place where the Battle was fought, namely, *on the Cross*; and nailed our *Bond* thereto, and having paid the Debt, left the *Bond* cancell'd, ere He stirred off the *Cross*. Having thus spoiled these *Enemies* on the *Cross*, He further makes a *publick Triumphal Shew* of them in his own Person, which is a second Act; as the Manner of the *Roman Emperors* was, in their great *Triumphs*, to ride through the City in the greatest State, and have all the *Spoils* carried before them, and the *Kings* and *Nobles* whom they had taken; and this did *Christ* at his *Ascension*; plainly manifesting, by this open *Shew* of them, that He had spoiled and fully subdued them.

DID *Christ*, who was your *Surety*, thus triumph? Then let your *Faith* triumph likewise; for this was not only done by your *Surety*, but in your *Stead*. The *Apostle* calls for this at our Hands here, saying, *We are more than Conquerors*.

THEN, Thirdly, see Him *entering into Heaven*. When He comes *first* to Court, after this great Undertaking, how doth GOD look on Him? Is GOD satisfied with what He hath done? When a General comes home, there useth to be great Observing how the King takes his Service: *Christ* as a *Surety* undertook for Sinners fully to conquer all our Enemies: He was to be *perfect* thro' Sufferings, and those Sufferings to be such *as to perfect us also*, Heb. x. Now behold your *Surety* is like a *Conqueror entered Heaven*: Let that convince you, that He hath satisfied the Debt, and performed his Commission.



CHAP. III.

What Evidence Christ's Sitting at God's Right Hand, having been our Surety, affords to our Faith for Justification.

AS soon as *Christ* was carried into Heaven, look, as all the *Angels* fell down and worshipped Him; so his Father welcomed Him, with the highest Grace that ever yet was shewn. The Words which He then spake, we have recorded, Ps. cx. *Sit thou at my Right Hand, 'till I make thine Enemies thy Footstool*. And now, what say you? Are ye persuaded yet, that GOD is satisfied for your Sins? What super-abundant Evidence must *Christ's* Sitting at GOD's Right Hand, give to a Doubting Heart? It argues, First that *Christ* hath perfectly done his Work; and that there is no more left for Him to do by Way of *Satisfaction*: This
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the Word *Sitting* implies. Secondly, It argues that GOD is as *fully satisfied*: This his *Sitting at GOD's Right Hand* implies.

FOR the *first*: The Phrase of *Sitting* betokens *Rest*, when *Work is fulfilled*. *Christ* was not to return 'till He had accomplish'd his *Work*, *Heb. x.* The Apostle comparing the Excellency of *Christ's Sacrifice*, with those of the Priests of the old Law, says, That *those Priests stood daily offering of Sacrifices, which can never take Sins away*. Their *Standing* imply'd, that they could never make Satisfaction so, as to say, *We have finish'd it*: But *Christ*, says he, *Ver. 12. after He had offered up one Sacrifice forever, sat down on the Right Hand of GOD*. Mark how He opposeth their *Standing*, to his *Sitting down*. He sat as one who had done his *Work*.

SECONDLY, his being at GOD's *Right Hand*, as strongly argues that GOD is satisfied: For if GOD had not been infinitely well-pleased with Him, He would never have advanced Him so high. And therefore, *Heb. x. 10, 11, 12. this is alleged as an Evidence that Christ had forever taken Sins away*, (which those Priests of the Law could not do, who therefore often offered the same Sacrifice, as *Ver. 11.*) That *this Man, after He had offered one Sacrifice for Sins forever, sat down on the Right Hand of GOD*; as thereby shewing most manifestly, That He had once offered up such a satisfactory Sacrifice, as had pleased GOD forever; and thereupon took up his *Place at GOD's Right Hand*, as an *Evidence of it*.



C H A P. IV.

What Influence Christ's Ascension hath on a Believer's Justification, upon the Consideration of Christ's being a common Person for us.

WE have thus seen what *Evidence* both *Christ's* Ascension, and Sitting at *God's* Right Hand, afford us for this, that *Christ* being considered as our *Surety*, hath undoubtedly subdued our *Enemies* and *Sins*, and satisfied *God*: Let us now consider further, what *Influence*, both his *Ascending* and *Sitting at God's Right Hand* as an *Head*, and *common Person* for us, have in them towards the *Working* and *Accomplishment* of the *Salvation* of *Believers*. And from the *Consideration* of this, our *Faith* may be yet further strengthen'd.

I. AND first for his *Ascending*: Consider, That the great *End* of this, was to *prepare* and *provide a Place* for us. As *Joseph* was secretly sent before by *God's* Intendment to prepare a *Place* in *Egypt* for his *Brethren*; so more *openly* doth *Christ* Ascend to *Heaven*, *professedly* declaring that to be his *Business*; *I go to prepare a Place* for you; and it is my *Father's* House, where I can provide for you and make you welcome. Thus the *Captain* of our *Salvation*, (being made perfect through *Sufferings*, and then crowned with *Glory* and *Honour*, Heb. ii.

10.) is brought in, saying to GOD, Ver. 13. *Behold I and the Children which GOD hath given me; I am their Captain, and they must follow Me; Where I am they must be: Lo! I am here, and am not to come alone, but to bring to Glory all the Children which Thou hast given Me.*

2. HE enter'd into Heaven in our Names, and is to be consider'd in that Act as a *common Person*, (as well as in his Death and Resurrection) and so representing us, and also taking *Possession* in our Right, as a Guardian takes Possession for Heirs under Age. *Heb. vi. 20. The Fore-runner is for us enter'd into Heaven; the Fore-runner for us, that is, Our Fore-runner.* Under the Law, the High-Priest enter'd into the Holy of Holies, with all the Names of the Tribes on his Breast; even so doth *Christ* with ours, as a *common Person* in our Names; thereby shewing that we are to come after Him: And this is more than simply to prepare a Place; it is to take Possession of a Place, and give us a Right thereto. So that you may see yourselves as good as in Heaven already: For *Christ* is enter'd as a *common Person* for you.

Justification hath two Parts, First, *Acquittance* from Sin and Freedom from *Condemnation*; as here, *Who shall condemn?* And secondly, *Justification of Life*, as it is called, *Rom. v. 18.* that is, which gives Title to eternal Life: Now the *Dying* and *Rising* of *Christ* as a *common Person* for us, procures the first, sets us perfectly in that State of Freedom from *Condemnation*; but his *Entering into Heaven*, as a *common Person*, set us far above that State of Non-condemnation; it placeth us in Heaven with Him. You would think yourselves secure enough, if you were ascended into Heaven. As *Heman* said, That he was free among the Dead; that is, he reckoned himself

himself, in his Despair, *free of the Company* in Hell, as well as if he had been there; thinking his Name had been enrolled there among them, and his Place taken up; so you may *reckon yourselves* (as the Word is, *Rom. 6.*) *free of the Company of Heaven*, and your Places taken up there; so that when you come to die, you shall go to Heaven as to your *own Place*, by as true a Title, tho' not of your own, as *Judas* went to *Hell*, which is called *his own Place*, by the Apostle.



CHAP. V.

What Influence CHRIST's Sitting at GOD's Right Hand hath upon our Justification, the Consideration of his being a common Person.

THE Consideration of *Christ's Sitting at GOD's Right Hand* may in Respect of the Influence, that it must have upon our Salvation, yet add more *Security* unto our Faith; if we consider the *Power* and *Authority* of the *Place* itself, or the *Relation* He sustains in sitting there. These add Strength each to other, both to consider, *how great a Prerogative* it is to sit at GOD's Right Hand, and that *Christ possesseth* it all as our Head, as a common Person representing us.

To consider the *Prerogatives of the Place* itself: There is imported in it, 1. Sovereignty of Power; so *Christ* Himself expoundeth it: *Hereafter you shall*

see

see the Son of Man sitting on the Right Hand of Power. And so, *Ephes. i. 20, 22.* this is made the Privilege of God's setting Him at his Right Hand, Ver. 20. that He hath put all Things under his Feet, Ver. 22. A Phrase importing the highest Sovereignty and Power, not used of any Creatures, Angels, or Men: None of them have other Things under their Feet, in so low a Subjection as to be their Vassals; especially, not all Things; and therefore by that very Phrase, the Putting all Things under his Feet, the Apostle argues, that the Man, of whom David, in the viiiith Psalm had spoken, was no other but Christ; not Adam, nor the Angels; for to neither of these hath God subjected all Things, but to Christ only, who sits in the highest Throne of Majesty; and hath a World of Enemies made his Foot-stool, even all his Enemies; (so *Psal. cx.*) which is the highest Triumph in the World. Now to what End hath God committed this Power to Him, but that Himself may be his own Executor, and perform all the Legacies which He made to those whom He died for? That this was God's very End of investing Christ with this sovereign Power, is declared by Christ Himself, *John xvii. 2.* Thou hast given Him Power over all Flesh, that He should give eternal Life to as many as Thou hast given Him: And accordingly at his Ascension, to comfort his Disciples, in the Fruit of their Ministry, *Matt xxi. 18.* He says, All Power is given to Me in Heaven, and in Earth. What holy Confidence may this breed in us? He is at God's Right Hand, and we are in his Hands, *John x. 28.* And all his Enemies are under his Feet, who then can pull us out? *Revel. i. 18.* (says Christ) I have the Keys of Hell and Death. The Key is still in the Scripture Phrase the Ensign of Power and Authority. Now Christ hath both the Keys of Death, the Gate of this World; and of Hell, the broad Gate of that eternal Prison; so that none of his
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can be fetch'd out of this World by Death, but *Christ* must first open the *Door*; much less, can any go to Hell without his Warrant. Yea, He hath the *Keys of the Kingdom of Heaven* also, to open to whom He will. By his *Resurrection*, we may rest assured, that He hath the *Keys of Death and Hell*, (for He unlock'd the Doors, and came out from thence) and by his *Ascension* and *Sitting at God's Right Hand*, that He hath the *Keys of Heaven*, whose Door He hath unlock'd, and now set open. What need we then fear *Hell*, when *Christ* our Redeemer hath the *Keys* of it?

2. To sit on God's Right Hand, imports all *Judgment to be committed to Him*: For *Sitting* was a Posture of *Judges*; a Phrase used to note out their Authority. So *Prov. xx. 8. A King that sitteth on the Throne of Judgment, scattereth the Wicked with his Eyes*; and so doth *Christ* his and our Enemies. See what *Christ* says, *John v. 21, 22. The Son of Man raiseth up whom He will; for the Father judgeth no Man, but hath committed all Judgment to the Son*. Now if He who loved us so, and died for us, be the *Judge* Himself, then *Who shall condemn?*

In the last Place, add, That *Christ* sits there as an *Head*, as a common Person, for us. First, as an *Head*; so, *Eph. i.* when the Apostle had set forth his *Power*, of being advanced unto *God's Right Hand*, far above all *Principalities and Powers*, and above every *Name that is named*, not only in this *World*, but that which is to come; and how *God* hath put all *Things* under his *Feet*: He adds, and hath given Him to be *Head over all Things* to the *Church*. Observe, He is said to sit there over all *Things*, not in his own personal *Right* simply, but as a *Head to the Church*. He sits not simply as a *Son*, but as an *Head*; and He sits not as an *Head* without a *Body*, and

and therefore must have his Members up to Him : Wherefore in the next Verse it is added, *Which is his Body, yea, his Fullness*: So that *Christ* is not compleat without all his Members. He took our *Flesh*, and carried it into Heaven, and left us his *Spirit* on Earth, as an Earnest that we should follow Him.

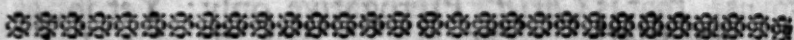
NAY farther, He is not only said to sit as our Head, but we are also said to sit together with Him: Not that *Christ's* being at GOD's Right Hand (if taken for that *Sublimity of Power*) is communicable to us; that is *Christ's* Prerogative only: Yet so, as that his *Sitting in Heaven*, is understood to be in our Right, and as a common Person; and so is to assure us of our *Sitting* there with Him, in our *Proportion*. So *Rev. iii. 21.* it is expressly render'd, *Him that overcometh, I will grant to sit with Me in my Throne, even as I also am set down with my Father in his Throne.* There is a *Proportion* observ'd, tho' with an *Inequality*: *We* sit on *Christ's* Throne, but *He* only on his *Father's* Throne; that is, *Christ* only sits at GOD's Right Hand; but *we*, on *Christ's* Right Hand.





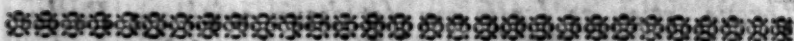
S E C T. V.

The Triumphs of Faith from CHRIST's INTERCESSION.



ROM. viii. 34.

Who also maketh Intercession.



C H A P. I.

Intercession one Part of CHRIST's Priesthood and the most excellent Part of it.

WE have seen *Christ sitting at GOD's Right Hand* as a Judge and King, having all Authority of saving or condemning, in his own Hands; and having all Power in Heaven and Earth, to give eternal Life to them that believe. Let us now come to his *Intercession*, and the *Influence* which it hath upon our *Justification*.

If you could suppose there were any Thing which none of the three former Acts could do for us, yet

yet his Intercession could do it to the utmost. If *Money* would purchase our Salvation, his *Death* hath done it, which He laid down as a *Price* and an Equivalent Ransom. If *Power* and *Autherity* would effect it, his *Sitting* at GOD's Right Hand invested with all Power in Heaven and Earth, shall be put forth to the utmost. If *Favour* and Entreaties added to all these were needful, He will use the most of this also, and forever make *Intercession*. So that if Love, Money, or Power (any of them, or all of them) will save us, we shall be sure to be saved, *saved to the utmost, in to παντα*, all Manner of Ways, by all Manner of Means, saved over and over.

FOR the Clearing of this last general Head, The *Intercession* of Christ, I shall 1. shew how unto all those other *Acts* of Christ for us, this of *Intercession* also is to be added, for the Effecting our Salvation, and the Securing our Hearts therein. And, 2. The Security that Faith may assume from this *Intercession* of Christ: *Who shall condemn?* It is Christ that maketh *Intercession* for us.

TOWARDS the Explanation of the first, two Things are to be done. First, To shew how necessary and excellent a Part of *Christ's* Priest-hood, his *Intercession* in Heaven is. And Secondly, To shew the peculiar Influence, that his *Intercession* hath upon our Salvation. I will proceed in the First by Degrees.

FIRST, *Intercession* is one Part of *Christ's* Priest-hood. He is not enter'd into Heaven simply, as a *Fore-runner*, to take up Places for you, but as a Priest also: *Made a Priest, after the Order of Melchizedek*: Yea, his sitting at GOD's Right Hand is not only as a *King* armed with Power and Autho-

rity to save us; but He *sits* there as a *Priest* too: Thus, *Heb. viii. 1. We have such an High-Priest, who is set down at the Right Hand of the Majesty on High.*

IN the *Levitical* Priest-hood the High-Priest's Office had two Parts; 1. Oblation, or Offering the Sacrifice. 2. Presentation of it in the Holy of Holies with Prayer and Intercession unto GOD: The one was done *without*, the other *within* the Holy of Holies. This you may see in many Places; especially *Levit. xvi.* where you have the Law about the High-Priests entering into the Holy of Holies: He was not to come into the Holy Place, 'till first he had offered a Sacrifice for himself and the People: Then when he had killed it, he was to enter with the Blood of it into the Holy of Holies, and sprinkle the Mercy-seat therein with it; and to go *with Incense*, and *cause a Cloud to arise* over the Mercy-seat. And this you have also, *Heb. xiii. 11.* It is said, *That the Blood of those Beasts that were burnt without the Camp, was brought into the Sanctuary by the High-Priest:* And in *Levit. xvi.* you shall find the *Atonement* made as well by the *Blood*, when brought into the Holy Place, *Ver. 16.* as by the *Killing of the Beast*, *Ver. 11.* Both these were Acts of the High Priest-hood for Atonement.

IN Answer to this Type, there are two distinct Parts of *Christ's* Priesthood: 1. The *Offering Himself a Sacrifice* to Death; which answers to the Killing of the Sacrifice *without the Holy of Holies*: For answerably He was crucified *without the City*, *Heb. xiii. 12.* 2. He *carry'd* this his *Blood* into the *Holy of Holies*, namely, the *Heavens*, *Heb. ix. 12.* where he *appears*, *Ver. 24.* and there also *prays* in the Force of that Blood. And the Type of those Prayers was that *Cloud of Incense* made by the

the High-Priest; so it is expressly interpreted, *Rev. viii. 3.* The Angel *Christ* is said to have had *much Incense, to offer with the Prayers of all the Saints:* Which Incense is his own Prayers in Heaven, which He continually puts up when the Saints pray on Earth, and so perfumes all their Prayers, and procures all Blessings for them. Now both these Parts of his Priesthood the Apostle *John* mentions in his First Epistle, Chap. ii. 2. where, as he calls *Jesus Christ a Propitiation for our Sins;* (that is, an *Oblation, or Sacrifice* offered up for us;) so likewise he calls Him our *Advocate:* Both going to make up this his Office. And indeed, this latter of Intercession, and bringing his Blood into the Holy of Holies, is but the same Action continued. That Blood which He offer'd with Tears and strong Cries on the Cross, (where He likewise interceded) the same Blood He continues virtually to offer up with Prayers in the Heavens, and makes Atonement by both; only with this Difference: *On Earth,* though *He interceded,* yet *He more eminently offered up Himself:* *In Heaven* He more eminently interceeds, and doth but *present that Offering.*

SECONDLY, Intercession was so necessary a Part of *Christ's* Priesthood, that without it He had not been a *complete Priest.* If the High-Priest, his Type, had only offered Sacrifice without the Holy of Holies, he had not been a perfect High-Priest: For to enter into the Holy of Holies, and to act the Part of a High-Priest there, was the proper, peculiar Work of the *High-Priest.* This shews, that *Christ* had not been an High-Priest, if He had not gone to perform his Office in Heaven, as well as upon Earth. Yea, if *Christ* had not gone to Heaven, and were not now become a Priest, there, then the *Levitical* Priesthood were still in Force: For so long as *Christ* was on Earth, though risen, the Types of the Law held in Force, and were not

to give Way, untill all the Truth signified by their Ministry, was fully accomplish'd; and so, not untill *Christ* was gone into Heaven, as a Priest, and there had begun to do all that which the High-Priest had done in the Holy of Holies.

THIRDLY, The Intercession of *Christ* is the *Heighth* of his *Priesthood*: And this is held forth to us, in the Types of both those *two Orders* of Priesthood that were before Him, and Figures of Him; both that of *Aaron* and *Melchizedek*: This was typified in the *Levitical Priesthood*: The *highest Service* of that Office, was the Going into the *Holy of Holies*, and making an *Atonement* there: Yea, this was the *Heighth* of the High-Priest's Honour, that He did this alone, and did constitute the *Difference* between *Him* and *other Priests*: For they killed and offered the Sacrifices without as well as he: every ordinary Priest did that; but none but the *High-Priest* was to approach the Holy of Holies with Blood, and this *but once a Year*. This was that high Prerogative of the *High-Priest* then; and answerably the *Heighth* of our High-Priest's Office (altho' He alone also could offer a satisfactory Sacrifice) lay in this, that He enter'd into the Heavens by his Blood, and is set down on the Majesty on high, and in the Virtue of his Sacrifice there doth interceed.

THE Excellency of this Part of his Priesthood was likewise typified by *Melchizedek's Priesthood*, which the Apostle argueth to have been much more excellent than that of *Aaron*; inasmuch as *Levi*, *Aaron's Father*, paid Tythes to this *Melchizedek* in *Abraham's Loins*. Now *Melchizedek* was his Type, not so much in Respect of his Offering of Sacrifice on Earth, as in Respect of that Work which He forever performs in Heaven: Therefore that same Clause,

Clause, *forever*, still comes in, in the Mention of *Melchizedek's* Priesthood; because in Respect of that his continual Intercession in Heaven, *Melchizedek* was properly *Christ's* Type.

YEA, to conclude this, *All his Priesthood* would have been ineffectual, if He had not acted the Part of a Priest in Heaven, by *Intercession* there: For by his Death He did but begin the Execution of his Office; in Heaven He ends it: And if He had not fulfilled his Office in both, the Work of our Salvation had not been perfected. Not but that his *Death* was a perfect Oblation; (it was *perfect* for an Oblation, to which *as such* nothing can be added.) But still there remained *another Action* of another Kind that was to be added to this of Oblation, and that is, *Intercession* or *Praying* for us in Heaven: Otherwise our Salvation were not perfected: For if this Priesthood be imperfect, our Salvation then must needs be so. The Presenting of that his Sacrifice in Heaven, was the *Consummation* of his *Priesthood*, and the Performance of that Part there, the *Perfection* of it.



CHAP II.

The Influence that Intercession hath upon our Justification.

I COME now to shew the Influence that Intercession hath upon our Justification; and the Reasons why God ordained this Work of Intercession in Heaven to be joined with his Death. The Reasons either respect 1. *GOD Himself*, who will have us *so saved as Himself* may be most glorified.
Or,

Or, 2. us and our Salvation; GOD ordering all the Links of *this golden Chain* of the Causes of our Salvation, as should make our Salvation most sure. Or 3. *Christ* Himself, whose Glory, as the Author and Finisher of our Salvation, of our Faith and Justification, is to be continued throughout.

THE first Sort of Reasons respect GOD Himself. GOD having *two Attributes* eminently to deal with, his Justice and his free Grace, it was meet that there should be two eminent Actions of *Christ's Priesthood*, wherein He should apply Himself to each. And accordingly in his Death He deals with Justice, by laying down a sufficient Price; and in his Intercession, He entreateth free Grace; and thus both come to be alike acknowledged. *Heb. iv. 16.* we are encouraged to come boldly to the Throne of Grace, because we have an High-Priest entered in to the Heavens. Observe how it is called, a Throne of Grace, which our High-Priest now in Heaven officiates at; and it is so called, because his Priesthood there deals with free Grace chiefly: It is a Throne of Grace, and so to be sued unto; therefore He treateth with GOD by Way of Intercession. Of this Throne of Grace in Heaven, the Mercy Seat in the Holy of Holies was the Type. And as there the High-Priest was to go into the Holy of Holies by Blood, so with Incense also, (that is, Prayer,) to shew, that Heaven is not opened by meer Justice, or bringing only a Price in Hand for it; but by Grace also, and that must be entreated.

YEA, secondly, Justice itself: There was enough in *Christ's* Death to satisfy it; yet having been wronged, it stood thus far upon it (as those to whom a Debt is due, use to do) namely, to have the Money brought Home to GOD's Dwelling-House, and laid down there. GOD will not only be satisfied, and have a sufficient Ransom paid, as

at *Christ's* Death; but He must come and bring it up to Heaven. Justice will be paid it upon the Mercy-Seat: For so in the Type the Blood was to be carried into the Holy of Holies, and sprinkled upon the Mercy-Seat. And therefore his Resurrection, Ascension, and Intercession, were but as the Breaking through all Enemies, and Subduing them, to the End to bring this Price or Satisfaction to the Mercy-Seat.

THE second Sort of Reasons why GOD ordained *Christ's* Intercession to be joined to his Death, are taken from what is the best Way to effect our Salvation, and secure our Hearts therein.

FIRST in general: GOD would have Salvation made sure, and us saved all Manner of Ways. 1. By *Ransom and Price*, (as Captives are redeemed) which was done by his *Death*, which of itself was enough. 2. By *Power and Rescue*; so in his *Resurrection*, and *Ascension*, and *Sitting at GOD's Right Hand* which also was sufficient. Then 3. again by *Intercession*, a Way of Favour and *Entreaty*; and this likewise would have been enough, but GOD would have all Ways concur in it; whereof notwithstanding not one could fail; a threefold Cord, whereof each Twine were enough, but altogether must of Necessity hold.

SECONDLY, the whole *Application* of his Redemption, hath a special Dependence upon his *Intercession*. This all Divines attribute unto it, whilst they put this Difference between the Influence of his Death, and *that* of his Intercession on our Salvation; calling his *Death the Means of Obtaining* it for us; but his Intercession, the *Means of Applying* all unto us. *Christ* purchaseth Salvation by the one, but *possesseth* us of it by the other. One lead in-

ing Instance to shew that his Intercession was to be the Applying Cause of Salvation, was given by *Christ* whilst He was on Earth, thereby manifesting what was to be done by Him in Heaven. When He was on the Cross, offering that great Sacrifice for Sin, He joined Prayers for the Justification of those that crucified Him, *Father forgive them, for they know not what they do:* So fulfilling that Word, *Isai. liii. 12, He bare the Sins of many, and made Intercession for the Transgressors.* And the Efficacy of that Prayer, was the Cause of the Conversion of those three Thousand, *Acts ii.* whom the Apostle had expressly charged with the *Crucifying of Christ, Whom ye, says he, by wicked Hands have taken, and slain.* These were the First Fruits of his Intercession, whose Prayers still reap the Harvest, which in all Ages is to grow up unto God on Earth!

THIRDLY and more particularly, as the whole Application in general, so our *Justification*, in the whole Progress of it, depends on *Christ's Intercession.*

I. OUR first *Justification* (which is given us at our first Conversion) depends upon *Christ's Intercession:* Therefore in the forementioned Prayer on the Cross, the Thing He prayed for, was *Forgiveness: Father forgive them.* Our being justified by Faith, and receiving the Atonement, depends on *Christ's Intercession;* and it was typified by *Moses sprinkling the People with Blood;* which Thing *Jesus Christ*, as a Mediator and Priest, doth now from Heaven: For *Heb. xii. 14.* it is said, *You are come to Jesus, the Mediator of the New Covenant, and (as it is next subjoined) to the Blood of Sprinkling:* He shed his Blood on the Cross on Earth, but He sprinkles it now as a Priest from Heaven. Yet let me add that tho' this our first Justification is to be

be ascribed to his *Intercession*; yet more eminently *Intercession* is ordained for the Accomplishing our Salvation, and this other more rarely in the Scripture attributed thereunto.

2. THE *Continuation* of our *Justification* depends upon *Christ's* living ever to interceed. We owe our *Standing in Grace* every Moment, to his *Sitting in Heaven*, and *Interceding* every Moment. There is no fresh Act of *Justification* goes forth, but there is a fresh Act of *Intercession*. And as though God created the World once for all, yet every Moment He is said to create, every new Act of Providence being a new Creation; so likewise to justify continually, thro' his continuing free Grace to justify as at first; and this *Christ* doth by continuing his *Intercession*. *Christ* continues a *Priest forever*, and so we continue to be justified forever.

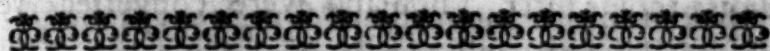
3. THERE is hereby a full *Security* given us of *Justification* to be continued forever. The *Danger* either must lie in old Sins coming into *Remembrance*, or else from Sins newly committed. Now first, God hereby takes Order, that no old Sins shall come up into *Remembrance*; and to that End it was, that He placed *Christ* as his Remembrancer for us. As God ordained the *Rainbow* in the Heavens, that when He look'd on it, He might remember his *Covenant*, never to destroy the World again by Water; so He hath set *Christ* as the *Rainbow* about his *Throne*. 2. As by Reason of *Intercession*, God remembers not old Sins, so likewise, He forgives new. What *Christ* did on Earth, doth more especially procure *Reconciliation* for Sins which we do in the *State of Nature*; but Sins which we commit after *Conversion* (tho' pardoned also by his Death) yet the *Pardon* of them is more especially attributed to his *Life and Intercession*. So St. John :

John: If any Man (that is, if any Believer,) *sin, we have an Advocate with the Father*: So that Intercession principally serves for Sins committed after Grace received. Not but that Sins after Conversion are taken away by *Christ's* Death; and Sins before it, by his Intercession also: For *Christ* interceded for those who crucified Him, and by that Intercession, those three Thousand were converted; yet more eminently the Work of Reconciliation for Sins before Conversion, is attributed to his Death; and for Sins after Conversion, to his Intercession.

A THIRD Sort of Reasons why GOD ordained this Work of *Intercession* to accomplish our Salvation by, respect *Christ* Himself: *That all might honour the Son even as they do the Father*. For his Glory after all that He had done for us here below, GOD ordained this Work of Intercession in Heaven. Therefore when He had done all that was to be done on Earth, as appertaining unto the *Merit* of our Salvation, He appoints this full and perpetual Work in Heaven, for the applying and possessing us of Salvation, and that as a Priest, by praying and interceding in the Merit of that one Oblation of Himself. GOD would not have Him continue to be a Priest in Title only, or in Respect only of past Service; But to have a perpetual Spring of Honour by new Work, and Employment in that Office, that so his Honour might be forever; *Consecrated or perfected for evermore*.

FOR the same Reason it became Him that the whole Work of our Salvation and every Part of it, should be so ordered, that He should have as great a Hand in every Part, even to the laying the Top Stone, as He had in laying the first Foundation. And this you have expressed, *Heb. xii. 2. Looking to Jesus the Author and Finisher of our Faith*. We
are

are to look at his *Dying*, as that, which is the Beginning of our *Faith*; and at his *Sitting at God's Right Hand*, as an Intercessor, for the *finishing it*; and so of our final Salvation, of his *Death at first*: that thus He might be the *Alpha and Omega, the Beginning and the Ending*; to Whom be Glory forever!



CHAP. III.

The great Security the Consideration of Christ's Intercession affords to Faith for our Justification.

I COME next to shew what strong Grounds of *Security* our Faith may raise from *Christ's Intercession* for us, in the Point of Justification: *Who shall condemn? It is Christ that interceeds*: And herein, 1. What Assurance by Way of Evidence this doth afford. 2. What *powerful Influence* this must be of.

FIRST, That *Christ interceeds*, is a strong Evidence to our Faith: 1. From the very Intent of the *Work* of Intercession and what it is ordained by God to effect. The immediate End of *Christ's Intercession*, is the actual Salvation of Believers. The End of his Death is purchasing a Right unto Salvation; but of Intercession, the very Saving us actually. To this Purpose, observe how the Scripture speaks concerning *Christ's Death*, *Heb. ix. 12. He entered into Heaven having obtained Redemption*; that is, by Way of Right, by procuring a full Title to it. But of his Intercession it says, *Heb. vii. 12. that by it Christ is able to save to the utmost, them that come unto God by Him*; that is, actually

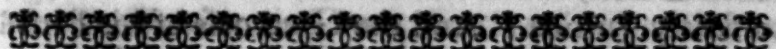
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to save, and put them in Possession of Happiness: That is the End and Scope of Intercession.

Now what Security doth this afford? for to be *saved* (in the highest Sense) is more than to be *justified*: It is the actual Possessing us of Heaven: To outvie the Demerits of our Sins was the Perfection of his Death; but to *save our Souls* is the End and Perfection of his Intercession: Our *Sins* are the Object of the one, and our *Souls* of the other. To that End was Intercession added to his Death, that we might not have a *Right* to Heaven in vain, of which we might be dispossessed. Now therefore upon this Ground, if *Christ* should fail of any Believer's Salvation, this Work of his would fall short of its Perfection. That Place in *Heb. vii.* says, not only that *Christ* will do his utmost to save, but that He will *save to the utmost*: So then our Comfort is, if *Christ* approve Himself to be a *perfect Priest*, we *who come to God by Him* must be perfectly saved.

BESIDES, the Scope of this *Work itself*, which *Christ*, as a *perfect Priest*, hath undertaken; there is, 2. A farther Consideration, namely, the End of *Jesus Christ* Himself, who lives in Heaven, on Purpose to interceed for us, that argues Him engaged by a stronger Obligation, He interceeding as a *Surety*. He was not only a *Surety on Earth* in Dying; but He is a *Surety in Heaven*, by *interceeding*. This you may find to be the Scope of *Heb. vii. 22.* Altho' it holds true of all Parts of his Office; yet the Mention there of his being a *Surety*, doth in a more special Manner, refer to his Intercession, as appears both by the Words before and after: In the Words before, Ver. 21. the Apostle speaks of his *Priesthood forever*, and subjoins, Ver. 22. *By so much was Jesus made a Surety of a better Testament*; and then after he discourseth of his Intercession

cession, and his Continuing a Priest forever in that Work: So, Ver. 23, 24, 25. *Wherefore He is able to save to the utmost, seeing He ever lives to make Intercession*: Yea, He is therefore engaged to save to the utmost, because even in *interceding* He is a Surety. He was a Surety on Earth, and is a Surety in Heaven; only with this Difference: On Earth He was a Surety to *pay a Price* so sufficient, as should satisfy GOD's Justice; (which having paid, He was discharged of that Obligation, and his Bond for that was cancelled;) but still He remains a Surety, bound in another Obligation as great, even for the bringing to Salvation those whom He died for; for their Persons remained still unsaved, tho' the Debt was then paid: And 'till they are saved, He is not quit of this Suretiship and Engagement.



CHAP. IV.

The Prevalency of CHRIST's Intercession demonstrated, from the Greatness of CHRIST, and his Favour with GOD.

WE HAVE heard what Support to our Faith (by Way of Evidence) this must afford, that *Christ interceeds*. Let us consider now, what further Assurance will arise to our Faith, from the *Influence* which *Christ's* Intercession must needs have, to effect and carry on our Salvation. The Work of Intercession being effectually to procure our Salvation, the *Influence* it hath must needs lie in that *Prevalency*, which this Intercession of *Christ* hath with GOD, to obtain any thing at his Hands.

Now to raise our Apprehensions, how prevalent this Intercession must be, let us consider both the *Person interceding*, namely, *Christ*; and the *Person with whom Christ interceeds*, which is, *God*; the one the Son, the other the Father; and so the *Greatness of Christ with God*, and the *Graciousness of God to Christ*; together with the *Unity of Affection in them both*: So that *Christ* will be sure to ask Nothing, which his Father will deny; and his Father will not deny any thing which He shall ask.

Now first for the *Greatness of Christ* the Intercessor; that is, his *Greatness with God* the Father: This is often urged in this Epistle to the *Hebrews*, to perswade Confidence in us. It was the Greatness of his Person, which put such an Influence into his Death, that it was a *Price* more than enough, to satisfy Justice. And the Greatness of his Person must needs have as much Influence to make Intercession prevalent. In a Matter of Intercession, the Person that interceeds prevails more than any other Consideration whatever. We see what great Friends procure with but a Word speaking, even that which Money, no nor any Thing else could have obtained. Now *Christ* must needs be great with God in many Respects.

FIRST, in Respect of the Nearness of his Alliance to Him. He is the natural Son of God, God of God; and therefore certain to prevail with Him. Intercession is a Carrying on our Salvation in a Way of Grace and Favour, as his *Death* was by Way of *Satisfaction*: And answerably it may be observed in the Scripture, that as the *All-sufficiency of the Satisfaction of his Death*, is still put upon his being God; and so upon the *Greatness of his Person* considered in *Respect of his Nature or Essence*:

sente: So the *Prevalence* of his *Intercession* is founded upon the *Nearness* of his *Relation* unto GOD, his *Alliance* to Him, and the *being* his *Son*. Thus when *Redemption* is spoken of, the *Sufficiency* of the *Price* is eminently put upon his *Godhead*; the *Blood* of GOD. And answerably when the Apostle speaks of the *Prevailing* of his *Intercession* in Heaven, he puts it upon his *Sonship*, *Jesus the Son*: He mentions the *Nearness* of the *Relation* of his *Person* to GOD, as being that, which draws with it that great *Respect* and *Favour* and *Grace*, he being by this great with GOD, as great in Himself. How effectual must the *Intercession* of such a *Son* be, who is so great a *Son* of so great a *Father*, equal with Him, and the express *Image* of his *Person*? Never any *Son* so like, and in such a transcendent *Manner* a *Son*, as the *Relation* of *Sonship* among Men is but a *Shadow* of it! *Christ* is *one* with the *Father*, as Himself often speaks; and therefore if his *Father* should deny Him any thing, He should then cease to be one with Him; He must then *deny Himself*, which GOD can never do. He is in this *Respect* the *Beloved*, as on whom (originally and primarily) all the *Beams* of GOD's *Love* do fall. *Solomon*, the *Type* of *Christ*, was the *Beloved* of GOD, 2 Sam. xii. 24. And to shew how beloved he was, GOD when He came first into his *Kingdom*, bid Him *ask* what He should give him, 1 Kings iii. 5. Now the like GOD says to *Christ* when come first to his *Kingdom* also. *Psal.* ii. 8. *Ask of Me and I will give Thee*; namely, when He had set him as *King* on his *holy Hill*, ver. 6. And of Him He says, *This is my well-beloved Son in whom I am well-pleased*; hear Him. GOD bids us therefore *hear Him*; and that *Speech* was but the *Eccho* of his own *Heart*, in that He Himself is so well-pleased with Him, that He will hear Him in every *Thing*. How prevalent then

must *Christ's* Intercession be, though there were Nothing else to be considered?

AND He interceeds not only as a Son, (and in that Respect a Priest forever) but also as a Son who hath been *obedient* to his Father, and hath done for his Sake, the greatest Service, and that the most willingly that ever was done. Though He was a Son, yet He was to be *obedient* also, and thereby to become in a further Respect a perfect High-Priest; even in Respect of Service done, and Obedience perform'd. And thro' his Obedience, *He became Author of eternal Salvation unto all them that obey Him, called of GOD an High-Priest forever.* That therefore which makes Him more sure to prevail, is his Obedience, and Service done; and this also were enough to carry any thing. Accordingly you find *Christ* Himself urging this his Obedience, as the Foundation of Requests for us. So in that last Prayer, *John xvii.* (which is as it were a Pattern of his Intercession for us in Heaven) He says, *I have glorified Thee on Earth, I have finished the Work Thou gavest Me: Ver. 4.* And whereas two Things may be distinctly considered, in that his Obedience.

1. The *Worth* of it, as a *Price* in the Valuation of *Justice*.
2. The *Desert* of *Favour* and *Grace* with *GOD*; which such an Obedience, might in a Way of Kindness expect to find at his Hands: You may for your Comfort consider, that besides what the Worth of it, as a Price, might exact of Justice itself between two Strangers, He hath moreover deserved thus much Grace and Favour with his Father, and in that this Obedience was done for his Sake. That therefore his Father should hear Him in all the Requests that ever He should make; yea so transcendent was the Obedience which He did to his Father, in giving Himself to Death at his Request, that He can never out-ask the Merit of this
his

his Service. And (which may yet further encourage us) He hath nothing left to ask for Himself; for He hath need of nothing. So that all his Favour remains entire, to be laid forth for Sinners, and employed for them: And all He can ask for them, is less, yea far less than the Service which He hath done to God comes to; our Lives, and Pardon, and Salvation, these are not enough; they are too small a Requital. So that besides his *natural* Grace, and Interest which He hath with his Father, as He is his Son, this his *acquir'd* Favour by his *Obedience* must needs make Him prevail, seeing it can never be acquitted to the full.



CHAP. V.

The Prevalency of Christ's Intercession demonstrated from the Righteousness of the Cause He pleads.

BESIDES Grace and Favour, *Christ* can also plead *Justice*, and is able so to carry the Point for us. So you have it, 1 *John* ii. 2. *We have an Advocate with the Father, Jesus Christ the Righteous.* An Advocate hath Place only in a Cause of Justice, and this *Christ's* Advocateship is executed by pleading his own Satisfaction: So it follows, *Who is a Propitiation for our Sins*; and can plead his own Righteousness so far, that Justice itself shall be fain to save the worst of Sinners. He can turn Justice itself for them so, that Justice shall be as forward to save them, as any other Attribute. So that if God be said to be *Righteous in forgiving*

us our Sins, if we do but confess them, much more when Jesus Christ the Righteous shall interceed for them.

MY Purpose is not to insist upon the Demonstration of that *All-sufficient Fulness* that is in *Christ's* Satisfaction, such as may in Justice procure our Pardon and Salvation; but on two Things, which are proper to this Head of *Intercession*. 1. That there is even in Respect to GOD's Justice a powerful *Voice of Intercession* attributed unto *Christ's Blood*; and how prevalent that must needs be in the Ears of the righteous GOD: And. 2. Especially when *Christ* Himself shall join with that Cry of his Blood, Himself appearing and interceeding in the Strength of it.

FOR the first, the Apostle (*Heb. xii. 24.*) doth ascribe a Voice, an Appeal, an *Intercession* unto the Blood of *Christ* in Heaven. *The Blood of Sprinkling* (says he) *speaks better Things than the Blood of Abel*. He makes *Christ's Blood* an Advocate to *speake* for us, tho' *Christ* Himself were silent. Many other Things are said to *cry* in Scripture, but Blood hath the loudest Cry of all, in the Ears of the LORD of Hosts, the Judge of all the World. Neither hath any Cry the Ear of GOD's Justice more than that of *Blood*: *The Voice of thy Brother's Blood* (says GOD to Cain) *cries unto Me from the Ground*, Gen. iv. 10. Now in that Speech of the Apostle, is the Allusion made unto the Blood of *Abel*, and the Cry thereof: And he illustrates the Cry of *Christ's Blood* for us, by the Cry of that Blood of *Abel* against *Cain*; it *speaks better Things than the Blood of Abel*. *Christ's Blood* calls for greater good Things to be bestowed on us, for whom it was shed, than *Abel's Blood* did for evil Things against *Cain*, by whom it was shed. For look how loud
the

the Blood of one innocent cries for Justice against another that murder'd him; so loud will the Blood of one righteous (who by the Appointment of a supreme Judge, hath been condemn'd for another) cry for his Release. And the more righteous He was, who laid down his Life for another, the louder still is that Cry, for it is made in the Strength of all that Worth, which was in Him, whose Blood was shed. Now to set forth the Power of this Cry of *Christ's* Blood, let us compare it with that Cry of *Abel's* Blood in these two Things, wherein it will be found infinitely to exceed it in Force and Loudness.

FIRST, Even the Blood of the wickedest Man on Earth, if wickedly shed, doth cry against him, who murder'd him. Had *Abel* murder'd *Cain*, *Cain's* Blood would have called upon GOD's Justice against *Abel*: But *Abel's* Blood, (there is an Emphasis in that) *Abel's*, who was a Saint, his Blood cries according to the Worth that was in him. Now *Precious in the Sight of the LORD is the Death of his Saints*; and the Blood of one of them cries louder than the Blood of all Mankind besides. From this I argue, If the Blood of a Saint cries so, what must the Blood of the *King of Saints*? If the Blood of one Member of *Christ's* Body, what will then the Blood of the Head, far more worth than that whole Body? How doth it fill Heaven and Earth with Out-cries, until the promised Intent of its Shedding be accomplish'd? And look how the Blood of *Abel* cry'd for the Condemnation of *Cain*, so does *Christ's* Blood for our Pardon; and so much the louder, by how much his Blood was of more worth than *Abel's* was.

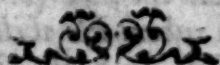
BUT, 2. *Christ's* Blood hath a further Advantage over *Abel's* Blood: For that cry'd but from Earth,

Earth, where it lay shed, and that but for an answerable earthly Punishment on *Cain*, as he was a Man upon the Earth; but *Christ's* Blood is carried up to Heaven. And this is intimated in this Place also; for all the Particulars, (of which this is one) whereto he says the Saints are come, they are all in Heaven: Neither names he any other than such: And then adds, *And to the Blood of Sprinkling which speaks*; as a Thing both speaking in Heaven, and besprinkled, wherewith Heaven is all besprinkled, as the Mercy-seat in the Holy of Holies was, because Sinners are to come thither. This Blood therefore cries from Heaven; it is next unto God who sits Judge there; it cries in his very Ears; whereas the Cry of Blood from the Ground is further off, and so tho' the Cry thereof may come up to Heaven, yet the Blood itself comes not up thither, as *Christ* already is. *Abel's* Blood cried for Vengeance to come down from Heaven; but *Christ's* Blood cries us up into Heaven; like to that Voice, *Come up hither: Where I am, let them be*, for whom this Blood was shed. It is true, the Voice and Intercession of his Blood apart consider'd, is but Metaphorical, (I grant) and yet real; such a Voice as those *Groans* are that are attributed to the whole Creation, Rom. viii. 22. But Intercession as an Act of *Christ* Himself, joined with this Voice of his Blood, is most properly and truly such.

THEREFORE in the second Place, add to this *Christ's* own Intercession, That *Christ* by his own Prayers seconds this Cry of his Blood; that not only the Blood of *Christ* doth cry, but that *Christ* himself being alive doth join with it: And how forcible and prevalent must all this be supposed to be? The Blood of a Man slain doth cry, tho' the Man remain dead; even as of *Abel* it is said (though to another Purpose) *that being dead He yet speaketh*, Heb.

Heb. xi. but *Christ* liveth and appeareth: He follows the Suit, pursues the Cry of his Blood Himself. His being alive, puts a Life into his Death, adds an infinite Acceptation to it with God, and moves Him the more to hear the Cry of his Blood, and to regard it.

To illustrate this by the former Comparison: If as *Abel's* Blood cries, so also *Abel's* Soul lives to cry: How doubly forcible must this be? And thus indeed you have it, *Rev. vi. 9.* Where it is said, that *the Souls of them which were slain for the Testimony which they held, cried with a loud Voice, saying, How long, O LORD, holy and true, dost thou not avenge our Blood?* Yea, see that not only their Blood cries, but their Souls live, and live to cry. Now not only *Christ's* Soul (as theirs) lives to cry, but his whole Person; for He is *risen again*, and lives to interceed forever. In *Rev. i. 18.* *Christ* appearing to *John*, when He would speak but one Speech that should move all in him, He says but this, *I am He that liveth, and was dead.* And whose Heart doth it not move, to read it with Faith? And doth it not move his Father to think, *My Son* that was dead, and died at my Request for Sinners, is now alive again, and liveth to interceed, and liveth to see the Travail of his Soul fulfilled and satisfied? *Who shall condemn?* *Christ that was dead is alive, and liveth to interceed.*





C H A P. VI.

The Prevalency of Christ's Intercession demonstrated from the Greatness of his Power.

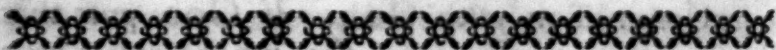
A THIRD Demonstration both of *Christ's* Greatness with GOD, and his Power to prevail for us, is taken from this, That GOD hath put all Power into his Hand, to do whatever He will; hath made Him his King to do what pleaseth Him either in Heaven, Earth, or Hell; yea to do all that GOD Himself ever means to do, or all that GOD desires to do. And certainly if his Father hath been so gracious to Him as to bestow so high and absolute a Sovereignty on Him, his Purpose was never to deny *Christ* any Request; else He would never thus have advanced the Human Nature. GOD having placed *Christ* on his Throne, bids Him ask even to the whole of his Kingdom; for GOD hath made Him a King, sitting on his Throne with Him, not to share Halves, but to have all Power in Heaven and Earth; *He hath committed all Judgment to the Son*, to save and condemn whomever He will; and so far as the Kingdom of GOD is extended, He may do any Thing. So, *John* v. 21. *As the Father raiseth up the Dead, so the Son quickneth whom He will; for as the Father hath Life in Himself, so hath He given to the Son to have Life in Himself*, Ver. 26. So that *Christ's* Will is as free, and Himself as absolute a Monarch and King, as GOD Himself is.

Now

Now then, if He who is King, and doth of Himself command all that is done, as absolutely as God Himself doth; if He, over and above, to honour his Father, will ask all that Himself hath Power to do, what will not be done? He that can, and doth command what ere He would have done, and it is straight done; if He shall ask and intreat, what will not be done? He asks, who can command the Thing to be done: and yet, as He must ask ere the Thing be done; so if He ask, it must needs be granted. If He who hath so much Power, will join the Force of Entreaty with a Father that so loves Him; if He who is *The Word of his Father*, that commands, creates, and upholds all, as will speak a Word for us, and ask all that He means to do; how forcibly will such Words be? Therefore observe *Christ's* Manner of Praying, *John xvii. Father I will, that they, whom Thou hast given Me, be where I am.* He prays like a King, who is in joint Commission with God. If God puts that Honour upon our Prayers; that we are said to have Power with God as *Jacob, Hos. xii. 3.* that if God be never so angry, yet by taking Hold of his Strength, we hold his Hands, as *Isai. xxvii. 5.* That God cries out to *Moses*, like a Man whose Hands are held, *Let Me alone, Exod. xxxii. 10.* yea that He accounts it as a Command; (so he styles it, *Isai. xlv. 11. command ye Me*, so unable is He to go against it:) Then how much more doth *Jesus Christ's* Intercession bind God's Hands, and command all in Heaven and Earth?

Now that you may see a Reason of this, know, that this Father and this Son, tho' two Persons, have yet but one Will, and one Power: *My Father and I are one*, saith *Christ*: So if God deny Him, he must deny Himself, which the Apostle tells us He cannot do, *2 Tim. i. 13.* And so in

the same Sense that GOD is said *not to have Power to deny Himself*; in the same Sense it may be said, He hath not Power to deny *Christ* what He asks. Therefore GOD might well make Him an absolute King, and intrust Him with all Power; and *Christ* might well oblige Himself, notwithstanding this Power, to ask all that He means to do; for they have but one Will and one Power: So that our Salvation is made sure by this, on all Hands. *I come, says Christ, not to do my Will, but the Will of Him who sent Me; and his Will is, that I shall lose none of all those whom He hath given Me.* John vi. 38, 39. And therefore *who shall condemn?* It is *Christ that interceeds.* As *who shall resist GOD's Will?* So *who shall resist Christ's Intercession?* GOD Himself cannot, no more than He can gain-say, or deny Himself.



C H A P. VII.

The Prevalency of Christ's Intercession demonstrated from the Graciousness of the Person with whom He interceeds, considered first as He is the Father of Christ Himself.

WE have seen the Greatness of the Person interceding, and many Considerations from thence, which may perswade us of his Prevailing for us. Let us now consider the *Graciousness of the Person, with whom He interceeds;*

ceeds; which the Scripture doth distinctly set before us, to the End that in this great Matter, our Joy may every Way be full. Thus in 1 *John* ii. 1. when for the Comfort of Believers, the Apostle minds them of *Christ's* Intercession, *if any Man sin, we have an Advocate, Jesus Christ the Righteous*: (mentioning therein the Power and Prevalency of such an Advocate, through his own *Righteousness*;) and the more fully to assure us of his Success, he adds, *An Advocate with the Father*. He suggests the gracious Disposition of Him, upon whose Will our Case ultimately dependeth, as affording a new Comfort; even as great as doth the Righteousness and Power of the Person interceding. He says not, *with God only*, but, *with the Father*. And that his Words might afford the more full Matter of Confidence, He says not only, *an Advocate with his Father*, (tho' that would not have given much Assurance,) or, *With your Father*, (tho' that might afford much Boldness;) but, *with the Father*, as intending to take in both; to ascertain us of the prevailing Efficacy of *Christ's* Intercession, from both.

Y O U have both these elsewhere more distinctly mentioned, *John* xx. 17. *I go to my Father, and your Father, says Christ*. This was spoken after all his Disciples had forsaken Him, and *Peter* had denied Him. When *Christ* Himself would send them the greatest Cordial, what was it? Go tell them, (says He) not so much that I have satisfied for Sin, overcome Death, or am risen; but that I *ascend*: For in that which *Christ* doth for us being ascended, lies the Height of our Comfort. And whereas He might have said, (and it had been Matter of unspeakable Comfort) I ascend to Heaven, and so where I am, you shall be also; yet He chuseth rather to say, *I ascend to the Father*: For

that contained the Foundation of their Comfort; even that Relation of GOD's, with which *Christ* was to deal after his Ascending, for them. And because when before his Death He had spoken of his Going to his Father, their Hearts had been troubled, *John* xiv. 28. Therefore He here distinctly adds, *I ascend to my Father and your Father, to my GOD and your GOD.* He had in Effect spoken as much before, in the Words fore-going, *Go tell my Brethren,* but that was only *implicitly*; therefore more plainly and *explicitly* He says it, for their further Comfort, *I go to my Father and your Father.* Thus He utters forth at once, the Bottom, the Depth of all Comfort, the Sum of all Joy; than which the Gospel knows no greater, nor can go no higher. So that if *Christ* should intend at this Day to send good News from Heaven to any of you, it would be but this, "I am here an Advocate; interceeding with *my* Father, and *thy* Father." All is spoken in that. Even He could not speak more Comfort, who is the GOD of Comfort. Now therefore let us apart consider these two Relations, that *Christ* is ascended, and interceeds with *his* own *Father*; and with *our* *Father*.

FIRST, *Christ* interceeds with *his* Father, who neither will nor can deny Him any Thing. To confirm this, you have a double Testimony, and of two of the greatest Witnesses in Heaven: Both a Testimony of *Christ's* own, whilst He was on Earth; and GOD's own Word also declared, since *Christ* came to Heaven. The first you have, *John* xi. whilst *Christ* was here on Earth: When He came to raise *Lazarus*, He says, *Father, I thank Thee, that Thou hast heard Me! Ver 41. and I know that Thou*

Thou hearest Me always, Ver. 42. Thus He was never denied on Earth, from the first to the last.

AND now He is come to Heaven, let us hear GOD Himself speak. When He came first to Heaven, GOD said to Him, *Sit Thou on my Right Hand 'till I make thine Enemies thy Footstool*. And before *Christ* opened his Mouth by Way of any Request to GOD, (which was the Office that He was now to execute) GOD Himself prevented Him, and added, *Thou art my Son, this Day have I begotten Thee: Ask of Me, and I will give Thee*, Psal. ii. Ver. 8. He speaks it at *Christ's* first Coming up to Heaven, when He had *his King on his holy Hill*, as Ver. 6. *Christ* was newly glorified, which was as a new Begetting to Him, *To-day have I begotten Thee*; as if He had said, I know Thou wilt ask Me now for all that thou hast died for; and this I promise, Thou shalt ask Nothing but it shall be granted. Then what will not *Christ* (so great a Son, even equal with his Father) prevail for; with his Father, and his Brethren? Be their Case, for the Time past, never so desperate, be there never so many Threatnings gone out against them, never so many Presidents and Examples of Men condemned before for the like Sins, yet *Christ* prevail against them all.





C H A P. VIII.

The Power of Christ's Intercession demonstrated, in that He interceeds with GOD, who is our Father.

IN the second Place, *Christ* is an Advocate for us with *our Father*. You may perhaps think there is little in that; but *Christ* puts much upon it. *John* xvi. 26, 27. *At that Day* (says *Christ*) *You shall ask in my Name, and I say not to you, that I will pray the Father for you; For the Father Himself loveth you. At that Day;* the Day He means thro' this whole Chapter, is that Time when the Holy Ghost should be shed upon them. And his Scope is, as in the highest Manner to promise them, that He would pray for them; so, further to tell them for their more abundant Assurance, that besides his Prayers, GOD Himself *so loves them*, that indeed that alone were enough to obtain any thing at his Hands, which they shall but ask in his Name; and the Truth is, that GOD took up as vast a Love unto us of Himself at first, as ever He hath borne us since: And all that *Christ* doth for us, is but the Expression of that Love, which was originally in GOD's own Heart. Thus we find, that out of Love He gave *Christ* for us: GOD *so loved the World*, that He gave his only begotten Son to die. Yea, *Christ's* Death was but a Means to commend or set forth that Love of his unto us. *Christ* adds not one Drop of Love to GOD's Heart; only draws it out, and makes it flow forth; his Heart is as ready

ready to give all to us, as *Christ* is to ask, and this out of his pure Love to us.

LET us now look round, and take a full View of all those Particulars that *Christ* hath done and doth for us, and the several joint *Influence* which they have upon our Salvation.

1. IN that *Christ* died, it assures us of a perfect *Price* paid for, and a *Right* to eternal Life thereby acquir'd.

2. IN that He *rose again* as a common Person; this assures us yet further, that there is a formal *Act* of *Justification* passed and enrolled in the Court of Heaven; and that in his being then justified, all Believers were also justified in Him.

3. CHRIST'S *Ascension into Heaven*, is a further Act of his taking *Possession* of *Heaven* for us: He then formally entering upon that our Right in our Stead; and so is a further Confirmation of our Salvation.

4. THEREFORE He *sits at God's Right Hand*, which imports his being invested with *all Power in Heaven and Earth* to give and apply *eternal Life* to us.

5. AND last of all, there remains his *Intercession* to compleat our Salvation: As *Christ's Death* and *Resurrection* were to procure our *Justification*; so his *Sitting at God's Right Hand* and *Intercession* are to procure *Salvation*; and by Faith we may see it done, and behold our Souls not only sitting in Heaven, in *Christ* a common Person sitting there in our Right; as an Evidence that we shall come thi-

thither: But also, through *Christ's Intercession* begun, we may see ourselves actually possessed of Heaven.



C H A P. IX.

Some Encouragements for weak Believers, from Christ's Intercession.

FOR a Conclusion, I will add a brief Use of *Encouragement* to him, who is discouraged from Coming to *Christ*. And I shall confine myself to those most comfortable Words, which the Apostle hath uttered concerning *Christ's Intercession*: *Wherefore He is able to save to the utmost, those that come to GOD by Him: Seeing He ever liveth to make Intercession for them.*

LET not the Want of *Assurance* that GOD will save thee, or that *Christ* is thine, discourage thee, if thou hast but a Heart to *Come* to GOD by *Christ* to be saved, though thou knowest not whether He will yet save thee, or no. *Go out* of thyself, and rest in Nothing in thyself: *Come* unto GOD thro' *Christ* for Salvation, tho' with Trembling. Unto GOD. For He is the ultimate Object of our Faith, and the Person with whom we have to do in believing, and from whom we are to receive Salvation, if ever we obtain it. *Come* unto GOD, by *Christ*: Which Phrase is used in Allusion to the Worshippers of the OLD TESTAMENT; who, when they had sinned, were directed to go to GOD by a *Priest*, who made an Atonement for them. Now *Christ* is the Great and True:

True High-Priest, *by whom we have Access to the Father*, Ephes. ii. 18. The Word is *παραγωγὴν*, a leading by the Hand. Dost thou not know how to appear before GOD, or to come to him? Come first to *Christ*, and He will take thee by the Hand, and lead thee to his Father. Come unto GOD by *Christ*, for Salvation. Many a poor Soul is apt to think that in coming to GOD by Faith it must not aim at itself, or its own Salvation: Yes, it may, for that is here made the Business which Faith hath with GOD in coming to Him; and this is secretly couched in these Words: For the Apostle speaking of the very Aim of the Heart in coming on Purpose mentions *Christ's* Ability to save: *He is able to save*. Come thou therefore unto *Christ*, as to save thee through his Death past, and by the Merit of it, so for the present, and for the Time to come, to take thy Cause in Hand, and to *interceed* for thee. It is a great Relief unto a weak Soul, that GOD hath left *Christ* this Work yet to do for us. So that the Intercession of *Christ* may afford Matter to a weak Faith to throw itself upon *Christ*, to perform it for us.

2. Now if such a Soul ask, But will *Christ* upon my coming to Him for Salvation, interceed for me, and undertake my Cause? I answer it out of those Words, *He lives to interceed for them who come to GOD by Him*. He lives on Purpose to perform this Work; it is the End of his living, the Business of his Life. And as He received a Commandment to die, and it was the End of his Life on Earth; so He hath received a Command to interceed for all that come to GOD by Him. GOD hath appointed Him to this Work by an Oath: *He sware, and would not repent, Thou shalt be a Priest forever, after the Order of Melchizedek*.

3. IF thy Soul yet feareth the Difficulty of its own particular Case, in Respect of the Greatness of thy Sins, and the Circumstances thereof, or any Consideration whatsoever which to thy View doth make thy Salvation an hard Suit to obtain: The Apostle adds, *He is able to save to the utmost* (whatever thy Cause be) and this, through this his Intercession. The same Word, *to the utmost*, is a good Word, and well put in for our Comfort. Consider it therefore, for it extends itself so far, that thou canst not look beyond it. Let thy Soul be set upon the highest Mount that ever any Creature was yet set upon, and that is enlarged to take in the most spacious Prospect both of Sin and Misery, and all the Difficulties of being saved, that ever any poor humbled Soul did cast within itself; yea, join to these all the Objections and Hinderences of thy Salvation that the Heart of Man can suppose or invent against itself: Lift up thy Eyes and look to the *utmost* thou canst see, and *Christ* by his Intercession is able to save thee beyond the furthest Compass of thy Thoughts, even *to the utmost* and worst Case the Heart of Man can suppose. It is not thy having *lain long* in Sin, *long* under *Terrors* and *Despairs*, or having sinned *often* after many *Enlightnings*, that can hinder thee from being saved by *Christ*. Do but remember this Word, *to the utmost*, and then put in what Exceptions thou canst, lay all the Bars in thy Way that are imaginable; yet know that the Gates of Hell *shall not prevail against thee*.

4. AGAIN, consider but what it is *that Christ*, who hath by his Death done enough to save thee, doth yet further for thee in Heaven. If thou thoughtest thou hadst all the Saints in Heaven and Earth jointly concurring in Prayers to save thee; how wouldest thou be encouraged? One Word out of *Christ's*

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Christ's Mouth will do more than all in Heaven and Earth can do: And what is there then which we may not hope to obtain through his Intercession? And wouldest thou know whether He hath undertaken thy Cause, and begun to interceed for thee? Hath he set thy own Heart on Work to make incessant Intercessions for thyself? This is the Eccho of *Christ's* Intercession for thee in Heaven.

ONLY whilst I am thus raising up your Faith to Him upon the Work of his Intercession for us; let me speak a Word to you, to stir up your Love to Him, upon the Consideration of his Intercession. You see you have the whole Life of *Christ* first and last, both here and in Heaven laid out for you: He had not come to Earth but for you: He had no other Business here; *Unto us a Son is born.* He had not died but *for you: For us a Son was given.* And when He *rose*, it was *for your Justification:* And now He is gone to Heaven, He *lives* but *to interceed* for you. He makes your Salvation his constant Calling. Oh! therefore let us live wholly unto Him! For He hath, and doth live unto us. There was much of your Time lost before you began to live to Him: But there hath been no Moment of his Time, which He hath not lived to, and improved for you. Nor are you able *ever* to live for Him, but only in this Life, for hereafter you shall live with Him, and be glorified of Him. I conclude: *The Love of Christ* should *constrain* us; because we cannot but *judge* this to be the most equal, that *they which live should not henceforth live unto themselves, but unto Him who died for them, and rose again, and sits at GOD's Right Hand; yea, and there lives forever to make Intercession for us.*

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OF
CHRIST
IN
HEAVEN,
TOWARDS
Sinners on Earth.

IN THREE PARTS.

VOL. XL.

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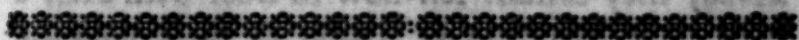


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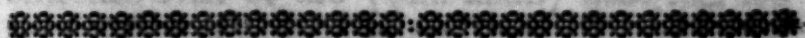
IN HEAVEN,

TOWARDS

SINNERS ON EARTH.



PART I.



The INTRODUCTION.

JOHN xiii. 1.

*When Jesus knew that his Hour was come,
that He should depart out of the World
unto the Father, having loved his own
that were in the World, He loved them
to the End.*

HAVING, in the former Treatise, set forth
our LORD in all those solemn Actions of
his, his Obedience unto Death, his Resurrection,

Ascension into Heaven, his *Sitting at God's Right Hand*, and *Intercession* for us; I shall now annex this Discourse, which lays open *The HEART of Christ*, as now He is in Heaven, sitting at *God's Right Hand*, and interceding for us; *How* it is *affected*, and *graciously disposed* towards Sinners on Earth that come to Him; how willing to receive them; how ready to entertain them; how tender to pity them in all their Infirmities. The Use wherof will be this: To encourage Sinners to come more boldly unto the Throne of Grace, unto such a Saviour and High-Priest, when they shall know how tenderly his Heart (tho' He is now in his Glory) is inclined towards them; and so to remove that great Stone of Stumbling which we meet with, (and lyeth unseen) in the Thoughts of Men, That *Christ* being now exalted to so high a Distance of Glory, as to *sit at God's Right Hand*, they cannot tell how to treat with Him about their Salvation so freely, as those poor Sinners did, who were here on Earth with Him: Had our Lot been (think they) but to have conversed with Him, (in the Days of his Flesh) as *Mary* and *Peter*, and his other Disciples did here below, we could have been bold with Him, and have had any Thing at his Hands; for they beheld Him before them, a Man like unto themselves, and full of Meekness and Gentleness, He being then Himself sensible of all Sorts of Miseries; but now He is gone into a far Country, and hath put on Glory and Immortality. The Drift of this Discourse is therefore to ascertain poor Souls, that his *Heart* remains the same it was on Earth; that He interceeds there with the same Heart He did here below; and that He is as meek, as gentle, as easy to be intreated, and as tender in his Bowels; so that they may deal with Him as fairly about the great Matter of their Salvation, and upon as easy Terms

ob-

obtain it of Him, as they might if they had been on Earth with Him: Then which, nothing can be more for the Comfort of those, whose Souls pursue after strong and entire Communion with *Christ*.

Now the *Demonstrations* that may help our Faith in this, I reduce to two Heads: The one shewing, *that it is so*; the other, the Reasons and Grounds *why* it must needs be *so*.

THE First, are taken from several Passages, in those several Conditions of his, at his last *Farewel* before his *Death*, his *Resurrection*, *Ascension*, and now He is *sitting at GOD's Right Hand*. I shall lead you through all the same Heads which I have gone over in the former Treatise, (tho' to another Purpose) and take such Observations from his Speeches and Carriage, in all those States He went through, as shall tend directly to persuade our Hearts of the Point in Hand; namely, that now *He is in Heaven*, his Heart remains as graciously inclined to Sinners that come to Him, as ever on Earth. And for a Ground, or Introduction to the first, I shall take the Scripture above set down; for those other, another Scripture.





S E C T. I.

Demonstrations of Christ's Love to Sinners now, from his last Farewel to his Disciples.

IT was long before *Christ* brake his Mind to his Disciples, that He was to go away to Heaven from them; but when He begins to acquaint them with it, He at once leaves with 'em an Abundance of his Heart, and that not only how it stood towards them, at the present, but what it would be, when He should be in his Glory. Let us, to this End, but briefly peruse his last Carriage, and his last Supper, as it is recorded by the Evangelist *John*; and we shall find this to be the Drift of those long Discourses, from the xiiiith. to the xviiith Chapter.

THE Words which I have prefixed as the Text, are the Preface unto all that Discourse, and shew the Argument and Sum of all. The Preface is this: *Before the Feast of the Passover, when Jesus knew that his Hour was come, that He should depart out of this World unto the Father, having loved his own which were in the World, He loved them unto the End. And Supper being ended,—Jesus knowing that the Father had given all Things into his Hands, and that He was come from GOD, and went to GOD, He then washed his Disciples Feet. Now this Preface was prefixed by the Evangelist, on Purpose to set open a Window into Christ's Heart, to shew*

shew what it was at his Departure, and to give a Light into all that follows.

1. HE premiseth what was in *Christ's* Thoughts: He began deeply to consider, both that He was to depart out of this World, and that He should shortly be installed into that Glory which was due unto Him; so it follows, Ver. 3. *Jesus knowing that the Father had given all Things into his Hands*, (that is, that all Power in Heaven and Earth was his) in the Midst of these Thoughts, went and washed his Disciples Feet.

WHAT was *Christ's* Heart most upon, in the Midst of all these elevated Meditations? Not upon his own Glory so much, (though it is told us He considered that, thereby the more to set out his Love unto us) but his *Heart* ran out in Love towards *his own*: *Having loved his own*, says the first Verse, (*τὸς ἰδίους*, a Word denoting the greatest Nearness, Dearness, and Intimateness founded upon Propriety:) All Believers are *Christ's own*, a Piece of Himself, his own *Members*, his own *Flesh*: And He considers, that tho' He was to go out of the World, yet they were to be in the World; and therefore it is on Purpose added, *which were in the World*; that is, to remain in this World. He had others of his own who were in that World, unto which He was going, even the *Spirits of just Men made perfect*; but He takes more Care for his own, who were to remain here in this World, a *World* wherein there is much *Evil*, both of Sin and Misery. This is it, which draws out his Bowels towards them, even when his Heart was full of the Thoughts of his own Glory: *Having loved his own, He loved them unto the End*, or forever. So that the Scope of this Speech is to shew how *Christ's* Heart and Love would be towards them even forever, when

when He should be gone unto his Father, as well as it was to shew how it had been here on Earth.

AND to testify what his Love would be to them, when in Heaven, the Evangelist shews, that when He was in the Midst of all those great Thoughts of his approaching Glory, He then took Water and a Towell, and washed his Disciples Feet. And what was *Christ's* Meaning in this, but that, whereas when He was in Heaven, He could not make such outward visible Demonstrations of his Heart, by doing such mean Services for them; therefore by doing this in the Midst of such Thoughts of his Glory, He would shew what He could be content, as it were, to do for them, when He should be in full Possession of it?

THIS Declaration of his Mind, we have from his Carriage, at this his last Farewell: Let us next take a Survey of the Drift of that which He made at that his farewell Discourse, and we shall find the main Scope of it to be, further to assure his Disciples of what his Heart would be unto them. And as what He prayed for them, was for all Believers, so also was that which He spake unto them.

FIRST, He lets them see what his Heart would be unto them, when in Heaven, by that *Business*, which He went thither to perform for them: *I go to send you a Comforter*, whilst you are in this World, and to *prepare a Place for you*, John xiv. 2. when you go out of this World: *There are many Mansions in my Father's House*, and I go to take them up for you: *If it had been otherwise*, says He, *I would have told you*. Whom would not this Openness of Heart perswade? But then, the *Business* itself being so much for our Happiness; how much more doth that argue it? And indeed, *Christ* Himself doth fetch from thence an Argument of the Con-

tinuance of his Love to them. So Ver. 3. *If I go to prepare a Place for you*, then doubt not of my Love when I am there: All the Glory of the Place, shall never make me forget my Business. When He was on Earth, He forgot none of the Business for which He came into the World; and now He is gone to Heaven, *He is entred as a Fore-runner* to take up Places there for us: And therefore, 1 Pet. i. 4. *Salvation is said to be reserved in Heaven for us.*

AND further to manifest his Mindfulness of them, and of all Believers, when He should be in his Glory, He tells them, that when He hath dispatched that Business for them, He means to come again to them: So Chap. xiv. 3. *If I go to prepare a Place for you, I will come again.* Love descends, better than ascends; and so doth the Love of Christ, who indeed is Love itself; and therefore comes down to us Himself: *I will come to you again and receive you unto Myself*, says Christ, *that so where I am, you may be also.* And yet further, the more to express the Longings of his Heart after them all that While, He tells them it shall not be long neither e'er He doth come again to them. So John xvi. 16. *Again a little While and ye shall see Me; a little While and ye shall not see Me:* Which not seeing Him, refers not to that small Space of Absence whilst dead in the Grave; but to that after his Ascending, when He should go away, not to be seen on Earth again untill the Day of Judgment.

THIRDLY, what his Heart would be towards them in his Absence, He expresseth by the careful Provision He makes for their Comfort in his Absence. John xvi. 18. *I will not leave you as Orphans; (so the Word is) I will not leave you like Fatherless and Friendless Children.* My Father and
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I have only One, who lies in the Bosom of us both, and proceedeth from us both; the Holy Ghost, and in the mean Time I will send Him to you. Ver. 16. *I will pray the Father, says He, and He shall give you another Comforter: And Chap. xvi. 7. He saith, I will send Him to you. And He shall be a better Comforter unto you than I am to be in this Dispensation. It is expedient that I go away; for if I go not away, the Comforter will not come; Who by Reason of his Office, will comfort you better than I should do with my bodily Presence. And this Spirit, as He is the Earnest of Heaven, so He is the greatest Token and Pledge of my Love that ever was.*

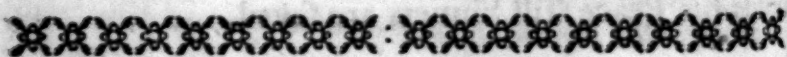
AND all the Comfort He shall speak to you all that While, will be but the Expression of my Heart towards you: For as He comes not of Himself, but *I must send Him, John xvi. 7. so He will speak nothing of Himself, but whatsoever He shall hear, that shall He speak, Ver. 13. And Ver. 14. He shall receive of mine, and shall shew it unto you.* Him therefore I shall send on purpose to be in my Room, and He shall tell you (if you listen to Him, and not grieve Him) nothing but my Love. *He shall glorify Me, namely, to you, (for I am in myself already glorified in Heaven.) All his Speech in your Hearts will be to advance Me, and my Love unto you; and it will be his Delight to do it: And He will continually be breaking your Hearts, either with my Love to you, or yours to Me, or both. And whereas you have the Spirit now, He now dwells with you: And at that Day (Ver. 20.) you shall know that I am in my Father, and you in Me, and I in you: He will tell you when I am in Heaven, that there is as true Conjunction between Me and you, as is between my Father and Me.*

If this be not enough to assure them how his Heart would be affected towards them, He assures them He will give them daily Experience of it. *Hitherto you have asked nothing* (that is, but little) *in my Name, but now ask and you shall receive.* And if otherwise you will not believe, *Believe Me,* says He, *for the Works Sake,* John xiv. 11. He speaks here of the Works He would do for them, in Answer to their Prayers when He was gone; for it follows, Ver. 12. *He that believeth on Me shall do greater Works than I, because I go to my Father.* So that it is manifest, He speaks of the Works done after his Ascension. And how were they to procure them to be done? By Prayer: So it follows, Ver. 13. *And whatsoever you ask in my Name, that will I do.* He speaks it of the Time when He is gone. And again, Ver. 14. *If you shall ask any Thing in my Name, I will do it;* as if He had said, tho' you ask the Father in my Name, yet all comes thro' my Hands, and *I will do it.*

YET further to Evidence his Love, He not only bids them pray to Him, and in his Name upon all Occasions, but assureth them, that He Himself will pray for them. It is the chief Work that He doth in Heaven: *He lives ever to interceed:* As He ever lives, so He lives to interceed ever, and never holds his Peace 'till Sinners are saved.

IN the last Place, read but the xviith Chapter, and you shall see, that He presently goes apart to his Father, and speaks over all again to Him, which He had said unto them. That Chapter (you know) contains a Prayer put up just before his Suffering, and there He makes his Will, and his last Request, (for in such a Style it runs, *Father, I will,* Ver. 24.) which Will He is gone to see executed in Heaven. And this Prayer is left us by *Christ,* as a Summary
of

of his Intercession for us in Heaven. He spake as He meant to do in Heaven, and as One that had done his Work, and was now come to demand his Wages: *I have finished my Work which Thou gavest Me to do*, (says He, Ver. 4.) And whereas He speaks a Word or two for Himself, in the first five Verses He speaks five times as many for them; for all the rest of the Chapter is a Prayer for them. He useth all Kind of Arguments to move his Father for his Children: *I have finished the Work which Thou gavest Me to do*, says He, and to save them is thy Work, which remains to be done for Me by Thee; and *they are thine, and Thou gavest them Me*; and I commend to Thee but thine own. And says He, tho' Thou hast given Me a personal Glory which I had before the World was; yet there is another Glory which I account of almost as much; and that is, in their being saved: *I am glorified in them*, Ver. 10. *and they are my Joy*, Ver. 13. and therefore, I must have them *with Me where ever I am*: Ver. 24. Thou hast set my Heart upon them. and hast loved them Thyself, as Thou hast loved Me; *I will that they be where I am*, Ver. 24. *that they may behold the Glory which Thou hast given Me*. He speaks all this, as if He had been then in Heaven, and in Possession of all that Glory.



S E C T. II.

Demonstrations from Passages and Expressions after his Resurrection.

CHRIST's Resurrection was the first Step unto his Glory. When He laid down his Body, He laid down all earthly Weakness. *It was*
sown

sown (as ours is) in *Weakness*; but with raising it again, He took on Him the Qualifications of an immortal and glorious Body; *it was raised in Power*: And therefore, what his Heart upon his first Rising shall appear to be towards us, will be a certain Demonstration, what it will continue to be in Heaven.

To illustrate this the more, consider that if ever there were a Trial taken, whether his Love to Sinners would continue or no, it was then at his Resurrection; for all his Disciples (especially *Peter*) had carried themselves the most unworthily towards Him. Now when *Christ* came first out of the other World, clothed with that Heart and Body which He was to wear in Heaven, what Message sends He first to them? We would all think, that as they would not know Him in his Sufferings, so He would now be as strange to them in his Glory: Or at least, his first Words would be of their Faithlessness and Falshood: No, his first Word concerning them is, *Go tell my Brethren, I ascend unto my Father, and your Father, to my GOD and your GOD*. You read elsewhere, that it is great Love and Condescension in *Christ* so to entitle them; *Heb. ii. 11, He is not ashamed to call them Brethren*, and for Him to call them so when He was entering into his Glory, argues the more Love. He carries it as *Joseph* did in the Height of his Advancement: When he first brake his Mind to his Brethren; he said, *I am Joseph, your Brother*: So *Christ* says here, *tell them you have seen Jesus their Brother*; I own them as Brethren still. But what was the Message that He would have delivered unto them? That *I*, says He, *ascend to my Father, and your Father*. A more friendly Speech by far, than that of *Joseph*; (tho' that was full of Bowels) for *Joseph* after he had told them he was their *Brother*,

adds, *whom you sold into Egypt*: He minds them of their Unkindness, but not so *Christ*; He minds them not of what they had done against Him. Yea further, you may observe, that He minds them, not so much of what He had been doing for them: He says not, Tell them I have been dying for them; or, that they little think what I have suffered for them: Not a Word of that neither: But still his Heart is upon doing more; He looks not backward to what is past; but forgets his Sufferings, as *a Woman her Travail, for Joy that a Man-child is born*. Having now dispatch'd that great Work on Earth for them, He hastens to Heaven, to do another: And though He knew He had Business yet to do upon Earth, that would hold Him forty Days longer; yet to shew that his Heart was longing, to be at Work for them in Heaven, He speaks in the present Tense: and tells them, *I ascend*; and He expresseth his Joy, not only that He *goes to his Father*, but also that He *goes to their Father*, to be an Advocate for them. And is indeed *Jesus* our Brother alive? And doth He call us Brethren? and doth He talk thus lovingly of us? Whose Heart would not this overcome?

BUT this was but a Message sent his Disciples, before He met them: Let us next observe his Carriage at his Meeting them. When He came first amongst them, this was his Salutation, *Peace be to you*: It is all one with that Speech of his used in Parting, *My Peace I leave with you*. After this He *breaths on them*, and conveys the *Holy Ghost* in a further Measure into them; so to give an Evidence of what He would do more plentifully in Heaven: And the Mystery of that his *Breathing on them*, was to shew, that this was the utmost Expression of his Heart, to give them the Spirit, as well as that

that the Holy Ghost proceeds from Him, as well as from the Father.

AND to what End doth He give them the Spirit? Not for themselves alone; but that they by the Gifts and Assistance of that Spirit, might *forgive Men's Sins* by Converting them to Him. *Whose Sins soever ye remit*, (namely, by your Ministry) *they are remitted to them*. His Mind you see is still upon Sinners, and his Care for the Conversion of their Souls: And therefore his last Words, as they are recorded by St. Luke, are, *Thus it behoved Christ to suffer and to rise,—that Repentance and Remission of Sins should be preached among all Nations*, (and adds) *beginning at Jerusalem*; where He had been but a few Days before crucified. Of all Places, one would have thought He would have expected that; but He bids them begin there: Let them have the first Benefit by my Death, that were the Actors in it. Afterwards indeed; when He appears to the Eleven, He *upbraids* them: But with what? With their *Unbelief* and *Hardness of Heart*. No Sin of theirs troubled Him but their *Unbelief*: Which shews how his Heart stands, in that He desires nothing more, than to have Men believe in Him; and this, now when glorified.

ANOTHER Time He shews Himself to his Disciples, and particularly deals with *Peter*; but yet tells him not a Word of his Sins, nor of his Forsaking of Him, but only goes about to draw from him a Testimony of his Love to Himself: *Peter*, (says He) *lovest thou Me?* Christ loves to hear that. Full well do those Words sound in his Ears, when you tell Him, you love Him, tho' He knows it already. And what was *Christ's* Aim in drawing this Acknowledgement from *Peter*? That if he loved Him, he should *feed his Lambs*? This is the

great Testimony of Love that He would have *Peter* shew Him, when He should be in Heaven: And how great a Testimony is this, how well *Christ's* Heart was affected to the Souls of Men that their Salvation was his greatest Care. And to what End doth the Evangelist record these Things of Him after his Resurrection? One of the Evangelists informs us; *These Things are written that ye might believe that Jesus is the Christ; that you might come to Him, as the Saviour of the World; and that, believing, ye might have Life thro' his Name.*



S E C T. III.

Demonstrations from Passages at and after his Ascension.

LET us next view *Christ* in his Ascending: His Carriage then also will further assure our Hearts of his Desire for the Happiness of Mankind. *He lifted up his Hands and blessed them:* And that we might the more observe it, it is added, *and whilst He blessed them, He was parted from them, and carried up into Heaven.* This Benediction *Christ* reserved to be his last Act: And what was the Meaning of it, but to bless them, as God blessed *Adam* and *Eve*, bidding them *encrease and multiply*, and so blessing all Mankind that were to come of them? Thus doth *Christ* in blessing his Disciples, bless all those that shall believe through their Word unto the End of the World. This is interpreted by *Peter*, Acts iii. 26. when speaking to the *Jews*, he says, *Unto you first, GOD having raised*

raised up his Son Jesus, sent Him to bless you, (and how?) In turning away every one of you from his Iniquities.

IN the next Place, let us consider what *Christ* did when He was come to Heaven: How abundantly did He make good all that He had promised in his last Discourse? For first, He instantly poured out his Spirit: He then received it, and visibly poured him out. And this Spirit is still in our Preaching, and in your Hearts in Hearing, in Praying, in Reading, and in holy Meditation, and perswades you of *Christ's* Love to this very Day; and is in all these, the Pledge of the Continuance of *Christ's* Love still, in Heaven unto Sinners. All our Sermons and your Prayers are Evidences to you, that *Christ's* Heart is still the same towards Sinners; for the Spirit that assists in all these, comes in his Name, and works all by Commission from Him. And do none of you feel your Hearts moved in the Preaching of these Things, at this and other Times? And who is it that moves you? It is the Spirit who speaks in *Christ's* Name, even as Himself is said to *speake from Heaven*, Heb. xii. 25. And when you pray, it is the Spirit that *makes Intercession for you* in your own Hearts, Rom. viii. 26. which Intercession of his, is but the Evidence and Eccho of *Christ's* Intercession in Heaven. The Spirit prays *in you*, because *Christ* prays *for you*: He is an Intercessor on Earth, because *Christ* is an Intercessor in Heaven. He also follows us to the Sacrament, and in that Glass shews us *Christ's* Face smiling on us; and thus we go away rejoicing that we saw our Saviour that Day.

AGAIN, all those Works, in Answer to the Apostles Prayers, are a Demonstration of this. The Apostles went on to preach Forgiveness thro' *Christ*,

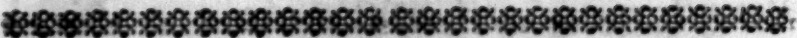
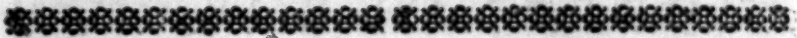
and in his Name; and what Signs and Wonders did accompany them, to confirm that their Preaching? And all were the Fruits of *Christ's* Intercession in Heaven: So that what He promised, as an Evidence of his Minding them in Heaven, was abundantly fulfilled. They upon their Asking did greater Works than He: The Apostle make an Argument of it, *How shall we escape* (says He) *if we neglect so great Salvation, which at the first began to be spoken by the LORD, and was confirmed unto us by them that heard Him, GOD also bearing them Witness both with Signs and Wonders, and with divers Miracles?* Yea, let me add, that take all the New Testament, and all the Promises in it, all was written since *Christ's* being in Heaven, by his Spirit, and that by Commission from *Christ*; and therefore all that you find therein you may build on, as his very Heart; and therein see, that what He once said on Earth, He repealeth not a Word now He is in Heaven.

THIRDLY, some of the same Apostles spake with Him since, even many Years after his Ascension. Thus *John* and *Paul*, (of which the last was in Heaven with Him) and they both give out the same Thing of Him. *S. Paul* received the Gospel from no Man, but by the immediate Revelation of *Jesus Christ* from Heaven: He was converted by the immediate Speech of *Christ* Himself; and this long after his Ascension. And in that one Instance *Christ* abundantly shewed his Purpose to continue to all Sorts of Sinners to the End of the World. Thus that great Apostle telleth us: *For this Cause I obtained Mercy, that in me first Jesus Christ might shew forth all Long-suffering, for a Pattern to all them that should hereafter believe on Him.* It is express (you see) to assure all Sinners, unto the End of the World, of *Christ's* Heart towards them.

THEN

THEN again, sixty Years after his Ascension, did the Apostle *John* receive a Revelation from Him; and the Revelation is said to be in a more immediate Manner, *The Revelation of Jesus Christ*; and you read that *Christ* appeared to him, and said, *I am He that was dead, and am alive forevermore*, Rev. i. 18. Now let us but consider *Christ's* last Words in that his last Book, (the last that *Christ* hath spoken since He went to Heaven, or that He is to utter 'till the Day of Judgment) *I Jesus sent mine Angel to testify unto you these Things in the Churches: I am the Root and the Offspring of David;—and the Spirit and the Bride say, Come: And let Him that beareth say, Come: And let him that is athirst come: And whosoever will, let him take of the Water of Life freely.* *Christ* was now in Heaven, and had before promised to come again, and fetch us All to Heaven: In the mean Time, mark, what an Echoing and Answering of Hearts and Desires there is between *Him from Heaven*, and believing Sinners from below: *Earth* calls upon *Heaven*, and *Heaven* calls upon *Earth*, as the Prophet speaks. The *Bride* from *Earth* says unto *Christ*, *Come to me*; and the *Spirit* in the Saints Hearts below, says *Come*, unto Him also: And *Christ* cries out as loud from Heaven, *Come*, in Answer unto this Desire in them; so Heaven and Earth ring again of it. *Let him that is athirst come to Me; and let him that will come, and take of the Waters of Life freely:* This is *Christ's* Speech unto Men on Earth. They call Him to come unto Earth, to Judgment; and He calls Sinners to come up to Heaven unto Him for Mercy: They cannot desire his Coming to them, so much as He desires their Coming to Him. All which shews how much his Heart was engaged to invite Sinners to Him; that now when He is to speak but one Sentence more, 'till we hear the Sound to Judgment, He should especially make Choice of these Words.

Words. Let them therefore forever stick with you, as being worthy to be your last Thoughts when you come to die, and are going to Him. He speaks indeed something after them; but that is but to set a Seal unto these Words, and to the rest of the Scriptures, and to ingeminate his Willingness to *come quick'y*: And all this tends to assure us, that this is his Heart, and we shall find Him of no other Mind untill his Coming again.



THE
HEART of CHRIST
In HEAVEN,
TOWARDS
SINNERS on EARTH.

PART II.

HEB. iv. 15.

For we have not an High Priest which cannot be touched with the Feeling of our Infirmities: But was in all Points tempted like as we are, yet without Sin.

SECT. I.

Demonstrations of Christ's Love to Sinners drawn from the Influence the whole Trinity bath into the Heart of the Human Nature of Christ in Heaven.

THIS Text, above any other speaks the Heart of Christ most, and sets out the Frame and Work-

Workings of it towards Sinners; and that so sensibly, that it doth, as it were, take our Hands, and lay them upon *Christ's* Breast, and let us feel how his Heart beats, and his Bowel yearn towards us, even now He is in Glory.

To open them, so far as they serve to my present Purpose. All that may any Way discourage us, He calls by the Name of *Infirmities*, thereby meaning both, 1. The *Evil of Afflictions* of what Sort soever, 2. The *Evil of Sins*.

1. THAT under *Infirmities* He means Persecutions and Afflictions is probable; not only, in that the Word is often used in that Sense; but also because his Scope is to comfort them against what would pull from them their Profession, as that foregoing Exhortation, (*Let us hold fast our Profession*,) implies: Now that which attempted to pull it from them, were chiefly Persecutions and Oppositions.

2. By *Infirmities* are meant Sins also; as appears from the Remedy against them, which they are here encouraged to seek at the Throne of Grace, namely, *Grace and Mercy: Therefore let us come boldly to the Throne of Grace, that we may find Grace and Mercy to help in Time of Need: Grace to help against the Power of Sin, and Mercy against the Guilt and Punishment of it.* For a *Support* against both these, He lets us understand, how sensibly affected the Heart of *Christ* is to Sinners under all these their *Infirmities*, now He is in Heaven. This Speech of his is as much as if he had said, tho' *Christ* is in Heaven, yet He retains one tender Part in his Heart still unarmed, as it were, even to suffer with you, and to be touched, if you be. The Word is a deep one, (*συμπάσκει*) *He suffers with you; He is as tender in his Bowels to you as ever He*

He was: That He might be moved to pity you, He is willing to suffer, as it were, one Place to be left naked, on which He may be wounded with your Miseries, that so He might be your *merciful High-Priest*.

THERE are two Things which this Text gives me Ocaſion to take Notice of: 1. That He is *touched with a Feeling*, or *ſympathizeth with us*. 2. The Way how this comes to paſs; even through *his having been tempted in all Things like unto us*.



S E C T. II.

The firſt Sort of intrinſical Demonſtrations, drawn from the Influence all the three Perſons have forever into the Heart of the Human Nature of CHRIST in Heaven.

AND, firſt, He is touched ſtill with a Feeling of our Infirmities, *that Love which Chriſt*, when on Earth, expreſſed to be in his Heart, and which made Him die for Sinners upon a Command of his Father, it doth certainly continue in his Heart ſtill, now He is in Heaven; and that as quick and as tender as ever it was on Earth, even as when He was on the Croſs. It being a Law written in the Miſt of his Bowels by his Father, it becomes natural to Him, and ſo indelible, and (as other moral Laws of GOD written in the Heart are) perpetual. And as in us, when

when we shall be in Heaven, though *Faith* shall fail, and *Hope* vanish, yet *Love* shall continue; so doth this Love in *Christ's* Heart continue also, and suffers no Decay; and is shewn as much now in receiving Sinners and interceding for them, and being pitiful unto them, as then in dying for them. This being the great Commandment that God layeth on Him, to love, and die for, and to continue to love, and receive Sinners that come to Him, and raisethem up at the latter Day, certainly He continues to keep it most exactly; we may therefore be sure that He both doth it, and will do it forever.

AND this his Love is not a forced Love, which He strives only to bear towards us, because his Father hath commanded Him; but it is his Nature, his Disposition; He should not be GOD's Son else, nor take after his heavenly Father; unto whom it is natural to shew Mercy, but not so punish: To punish is his strange Work, but *Mercy* pleaseth Him; He is the Father of Mercy. Now *Christ* is his own Son, *id est*, (as by the Way of Distinction He is called) and his natural Son: If we, as the Elect of GOD (who are but the adopted Sons) are exhorted to put on *Bowels of Mercy, Kindness, Humbleness of Mind, Meekness, Long-suffering and Forbearing*; then much more must these Dispositions be found in *Christ*, the natural Son; and these, not put on by Him, but as natural to Him as his Son-ship is. GOD is Love, and *Christ* is Love cover'd over with Flesh, yea, our Flesh. And besides, as GOD hath fashioned the Hearts of all Men, and some of the Sons of Men unto more Mercy and Pity (naturally) than others, and then the Holy Spirit coming on them to sanctify their natural Dispositions, useth to work according to their Tempers; so it is certain, that He temper'd the Heart of *Christ*, and made it of a softer Mould than the
Tender-

Tenderness of all Men's Hearts put together. When He was to assume an human Nature, He is brought in, saying, *A Body hast Thou fitted Me*, Heb. x. That is, an human Nature fitted as in other Things, so in the Temper of it, for the God-head to work in best. And as He took an human Nature on Purpose to be a merciful High-Priest, so an human Nature, and of special a Temper as might be more merciful than all Men or Angels. His human Nature was *made without Hands*; that is, was not of the Make that other Men's Hearts are; though for the Matter the same, yet not for the Frame of his Spirit. It was an Heart bespoke on Purpose to be a *Vessel*, or rather *Fountain of Mercy*; and therefore *Christ's* Heart had naturally in the Temper of it, more Pity than all Men or Angels have, as thro' which the Mercies of the great God were to be dispensed *unto us*.

OBSERVE, how *Christ* lays open his own Disposition: *Matt. xi. 28. Come to Me, you that are Weary and Heavy-laden,—for I am Meek and Lowly of Heart.* We are apt to think, that He being so holy, is therefore of a severe Disposition against Sinners, and not able to bear them; No, says He, *I am Meek*; Gentleness is my Nature and Temper; it is my Nature to forgive. Yea, but (may we think) He being the Son of God, and Heir of Heaven, and especially being now filled with Glory, and sitting at God's Right Hand, may despise us here below; though not out of Anger, yet out of that Heighth of his Greatness; and so though we conceive Him meek, and not prejudiced with Injuries, yet He may be too high to regard the Condition of poor Creatures. No, says *Christ*, *I am lowly* also, willing to bestow my Love upon the Poorest and Meanest. And all this is not an outward Carriage only, but it is *Ἐν τῇ καρδίᾳ*, in the

VOL XI. T Heart:

Heart: It is his Temper, his Disposition, his Nature to be gracious, which Nature He can never lay aside. And that his Greatness when He comes to enjoy it in Heaven, would not a Whit alter his Disposition, appears by this, that He, at the same Time when He uttered these Words, took into Consideration all his Glory: *All Things are delivered to Me by my Father*: And presently after, for all this, He says, *Come unto Me, all you that are Heavy-laden, — I am Meek and Lowly*, Ver. 28, 29. Look therefore what delightful Thoughts you use to have of a dear Friend, who is of an amiable Nature, or of some eminently holy or meek Saint, of whom you think, I could put my Soul into such a Man's Hands; even such and infinitely more raised Apprehensions should we have of that Sweetness and Candour that is in *Jesus Christ*, as being much more natural to Him.

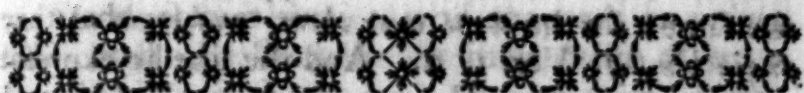
FARTHER: If the same Spirit that was upon *Christ*, and in Him, when He was on Earth, doth still rest upon Him, now He is in Heaven, then these Dispositions must still entirely remain in Him. When He was on Earth, the *Holy Spirit* rested on Him above Measure, and fitted Him with a meek Spirit for the Works of his Mediation; and indeed for this did the Spirit come more especially upon Him. Therefore when He was first solemnly inaugurated into that Office, the *Holy Ghost* descended upon Him, as a Dove, to shew those special gracious Dispositions wherewith the *Holy Ghost* fitted *Christ* to be a Mediator. A Dove (you know) is the most innocent and most meek Creature, having no Fierceness in it, expressing nothing but Love, and was therefore a fit Emblem to express what a Temper the *Holy Ghost* did then fill the Heart of *Christ* with. And though He had the Spirit before, yet now He was anointed with Him

Him (in Respect to the Execution of his Office) in a larger Measure. Therefore St. Luke notes upon it, Chap. iv. 1. *Jesus being full of the Holy Ghost, returned from Jordan.* And Peter also shews, *How GOD having anointed Him with the Holy Ghost, (namely, at Baptism) He went about doing Good.* And that this was the principal Thing signified by this Descending of the *Holy Ghost* as a Dove upon Him, even *Christ* Himself shews: For thus He explains it: *The Spirit of the LORD is upon Me, because He hath anointed Me to preach the Gospel to the Poor, (that is, the Afflicted for Sin) He hath sent Me to heal the Broken-hearted, to preach Deliverance to the Captives, and recovering Sight to the Blind, to set at Liberty them that are bruised.* And when He had read so much in the Synagogue, expressing the compassionate Disposition of his Spirit unto Sinners, then He closeth the Book, intimating, that these were the main Effects of that his Receiving the Spirit. *The Spirit of the LORD is upon Me, because He hath anointed Me to preach the Gospel to the Poor.*; that is, for this End hath He given me his Spirit, *because* I was designed to this Work, and by that Spirit also hath He anointed, or qualified me with Dispositions suitable to that Work. So was He filled with the Spirit, to that End to raise up in Him such sweet Affections toward Sinners.

AND it is certain, that the same Spirit that was upon *Christ* below, doth still abide upon Him in Heaven. It must never be said, The Spirit of the LORD is departed from *Him*, who is the Bestower of the *Holy Ghost* upon us. And if the Spirit once given to his Members *abides with them forever*, much more doth this Spirit abide upon *Christ* the Head, from whom we all receive that Spirit, and by Virtue of which Spirit's dwelling in Him,

He continues to dwell in us. Therefore, *Peter* giving an Account how it came to pass, that they were so filled with the *Holy Ghost*, says, That *Christ* having received from the Father the Promise of the *Holy Ghost*, and shed Him forth on them; which *Receiving* is not to be only understood of his bare receiving the Promise of the *Holy Ghost* for us; but further that He had received Him first as poured forth on Himself, and so shed Him forth on them: According to that Rule, that whatever God doth unto us by *Christ*, He first doth it unto *Christ*: All Promises are fulfilled unto Him first, and so unto us in Him: And this may be one Reason why (as *John* vii. 39.) the Spirit was not as yet given, because *Jesus* was not as yet glorified: But now He is in Heaven, He is said to have the seven Spirits, *Rev.* i. 3. Now those Seven Spirits are the *Holy Ghost*; for so it must needs be meant, and not of any Creature, as appears by the 4th Verse of that Chapter, where *Grace* and *Peace* are wish'd from the Seven Spirits; which are so called, in Respect of the various Effects of Him both in *Christ* and us, though but one in Person.

AND herein you may help your Faith, by an Experiment of the *Holy Ghost* dwelling in your own Hearts, and there not only working in you Meekness towards others, but Pity towards yourselves; and to that End, stirring up in you unutterable Groans before the Throne of Grace, for Grace and Mercy: Now, seeing that the same Spirit dwells in *Christ's* Heart in Heaven, that doth in yours here, and always works in his Heart for you, and then in yours by Commission from Him; rest assured, That that Spirit stirs up in Him Bowels of Mercy infinitely larger towards you, than you can have unto yourselves.



S E C T. III.

Other Proofs drawn from several Engagements now lying upon CHRIST in Heaven.

O THER Proofs of *Christ's* Love, may be drawn from many other Engagements continuing and lying upon Him, now He is in Heaven; which must needs incline his Heart towards us as much, yea, more than ever. As,

I. THE Continuance of all those near and intimate Relations unto us, which no Glory of his can make any Alteration in. Fleshly Relations indeed cease in that other World, because they were made only for this World; but these Relations of *Christ* to us, were made in order to *the World to come*; and therefore are in their full Vigour and Strength therein.

To illustrate this by the indissoluble Tie of those Relations of this World, whereto no Difference of Condition, can give any Discharge: We see in *Joseph*, when advanc'd, that as his Relations continued, so his Affections remained the same to his poor Brethren, who had injur'd him, and also to his Father. So, *Gen. xlv.* where he mentioneth his own Dignities and Advancement: *GOD hath made me a Father to Pharaoh, and Lord of all his House;*

yet he forgetteth not, *I am Joseph your Brother*, Ver. 4. And his Affections appeared also to be the same; for he *wept over them, and could not refrain himself*, Ver. 1, 2. And the like he expresseth to his Father, Ver. 9. *Go to my Father, and say, Thus saith thy Son Joseph, God hath made me Lord over all Egypt; (and yet thy Son Joseph still.)*

MUCH more doth this hold good of Husband and Wife, for they are in a nearer Relation yet.

BUT beyond all these Relations, the Relation of Head and Members as it is most natural, so it obligeth most: *No Man yet ever hated his own Flesh*, says the Apostle, *but loveth and cherisheth it*. And it is the Law of Nature, that *if one Member be honoured, all the Members are to rejoice with it*, 1 Cor. xii. 26. *and if one Member suffer, all the Rest are to suffer with it*. Even so is Christ, as Ver. 12. And these Relations are they that move Christ to continue his Love unto us.

CHRIST is both the *Founder*, the *Subject*, and the most perfect *Pattern* to us, of the Relations that are found on Earth. 1. He is the Founder of all Relations, and Affections that accompany them both in Nature and Grace. As therefore the Psalmist argues, *shall He not see who made the Eye?* So do I; shall not He who put these Affections into Parents, and Brothers, have them much more in Himself? *Though our Father Abraham be ignorant of us, and Israel acknowledge us not; yet, O LORD, Thou art our Father, and our Redeemer*, Isa. xxxvi. 16. The Prophet speaks it of Christ; as appears by Ver. 1, 2. and he speaks of Christ, as supposed in Heaven; for he adds, *Look down from Heaven, and behold from the Habitation of thy Holiness and thy Glory*.

Glory. There are but two Things that should make Him neglect Sinners; his *Holiness*, as they are Sinners, and his Glory, as they are mean and low Creatures: Now he here mentions both, to shew, that notwithstanding either as they are Sinners He rejects them not, and as they are base and mean He despiseth them not. 2. He is the *Subject* of all Relations, which no Creature is. If a Man be a Husband, yet not a Father, or a Brother; but *Christ* is all: No one Relation being sufficient to express his Love, wherewith He loveth us. 3. He is the *Pattern* of all these our Relations, and they all are but the Copies of his. Thus in *Ephes. i. 5.* *Christ* is made the Pattern of the Relation and Love of Husbands: *Husbands*, says the Apostle, *love your Wives, as Christ loved his Church.* Yea, Ver. 31, 32, 33. the Marriage of *Adam*, and the very Words he then spake of Cleaving to a Wife, are made but the Shadows of *Christ's* Marriage to his Church. Herein I speak, says he, *concerning Christ and the Church: And this is a great Mystery.* First, a *Mystery*, that is, this Marriage of *Adam* was ordained *hiddenly*, to signify *Christ's* Marriage with his Church. And secondly, it is a *great Mystery*, because the Thing thereby signified is in itself so great, that this is but a Shadow of it. And therefore all those Relations, and the Affections of them, which you see and read to have been in Men, are all ordained to be but Shadows of what is in *Christ*; who alone is the Truth and Substance of all Similitudes in Nature, as well as the Ceremonial Types.

If therefore no Advancement doth or ought to alter such Relations in Men, then not in *Christ*. He is not ashamed to call us Brethren, Heb. ii. 11. And yet the Apostle had just before said of Him, Ver. 9. *We see Jesus crowned with Glory and Honour.* Yea, and as when one Member suffers, the

Rest

Rest are touched with Sympathy, so is it with *Christ*. *Paul* persecuted the Saints, the Members; and *why persecutest thou me?* cries the Head in Heaven. *We are Flesh of his Flesh, and Bone of his Bone.* And therefore though *Christ* be now in Glory, yet let not that discourage you; for He hath the Heart of a Husband towards you, being *betrothed unto you forever, in Faithfulness, and in Loving-Kindness.*

THIS Love of *Christ* unto us is yet further encreased, by what He both did, and suffered for us on Earth: *Having loved his own, so far as to die for them, He will certainly love them unto the End.* We shall find in all Sorts of Relations, that the having done much for any, doth beget a further Care and Love towards them: And the like Effect those eminent Sufferings of *Christ* for us, have certainly produced in him. We may see this in Parents: for besides that natural Affection planted in Mothers towards their Children, the very Pains, and Travail they were at in bringing them forth, increaseth their Affections towards them; and therefore the Eminency of Affection is attributed unto that of the *Mother* towards her Child, and put upon this that it is *the Son of her Womb*, *Isaiah* xlix. 15. And as it is thus in paternal Affection, so also in conjugal: The more Lovers have suffered the one for the other, the more is their Love encreased; and the Party for whom they suffered, is thereby rendred the more dear unto them. And as it is thus in these natural Relations, so also in spiritual. We may see it in holy Men; as in *Moses*, who was a Mediator for the *Jews*, as *Christ* is for us: *Moses* therein being but *Christ's* Type and Shadow, and therefore I the rather instance in him. He under God had been the Deliverer of the People of *Israel* out of *Egypt*, with the Hazard of his own

own Life, and had led them in the Wilderness, and given them that good Law that was their Wisdom in the Sight of all the Nations; and what he had done for them did so mightily engage his Heart, that although GOD in his Wrath against them, offered to make of him alone a greater and mightier Nation than they were, yet *Moses* refused that Offer, and still went on to interceed for them, and among other used this very Argument to GOD, even the Consideration of what he had already done for them, thereby to move GOD to continue his Goodness unto them; yea, so set was *Moses's* Heart upon them, that he not only refused that former Offer which GOD made him, but he made an Offer unto GOD of himself, to sacrifice his Portion in Life for their Good: *Rather*, says he, *blot me out of the Book of Life.*

WE may observe the like zealous Love in holy *Paul*, towards all those Converts of his, whom in his Epistles he wrote unto; towards whom, that which so much endeared his Affections, was the Pains, the Care and the Sufferings He had had in bringing them unto *Christ*. Thus towards the *Galatians*, how solicitous was he? how afraid to lose his Labour on them? *I am afraid of you*, says he, *lest I have bestowed upon you Labour in vain*; yea, he utters himself yet more deeply: *My little Children*, says he, *I again travail in Birth, until Christ be formed in you.* What Love then must needs be in the Heart of *Christ*, from that which He hath done and suffered for us?

DID *Moses* ever do that for the People, which *Christ* hath done and suffered for you? He acknowledged, that he had *not born the People in his Womb*; but *Christ* bare us all, and we were the *Travail of his Soul*. Was *Paul* crucified for you? But *Christ* was.

was. Or if *Paul* had been crucified, would it have profited us? No. If then *Paul* was content to be in Travail again for the *Galatians*, when he feared their Falling away; how doth *Christ's* Heart work towards Sinners? He having put in so infinite a Stock of Sufferings for us already: And He hath so much Love to us besides, that if otherwise we could not be saved, He could be content to suffer for us afresh. But He needed to do this but once; so perfect was his Priesthood. Be assured then, that his Love was not worn out at his Death, but encreased by it. His Love it was that caused Him to lay down his Life for his Sheep; and greater Love than this, bath no Man. But now having died, this must needs cause Him from his Soul to cleave the more unto them.

WHEN *Christ* was in the Midst of his Pains, one, for whom He was then suffering, said, LORD, remember me, when Thou comest into thy Kingdom! And could *Christ* mind him then? (As you know He did, telling him, *This Day shalt Thou be with Me in Paradise*,) then surely when *Christ* came to Paradise, He would do it much more; and remember Him too, by the surest Token; namely, the Pains which He was then enduring for him, He remembers both them and us still. If He would have us remember his Death 'till He comes; then certainly Himself doth it in Heaven much more: No Question but He remembers us, as He promised to do that good Thief, now He is in his Kingdom.

THIRDLY, his Office still requires of Him all Mercifulness and Graciousness towards Sinners: And therefore whilst He continues invested with that Office, as He forever doth, his Heart must needs continue full of Tendernefs. Now that Office is his Priesthood; which this Text mentions,

as the Foundation of our Encouragement to come boldly to the Throne of Grace, for Grace and Mercy, —seeing we have a great High-Priest entred into the Heavens.

THE Office of High-Priesthood is altogether an Office of Grace. As *Christ's* Kingly Office is an Office of Power and Dominion, and his Prophetical Office is an Office of Knowledge and Wisdom; so his Priestly Office is an Office of Grace and Mercy. The High-Priest's Office did properly deal in Nothing else. If there had not been a *Mercy-seat* in the Holy of Holies, the High-Priest had not been appointed to have gone into it. It was Mercy, and Reconciliation, and Atonement for Sinners, that He was to treat about at the Mercy-seat. Now this was but a typical Allusion unto this Office of *Christ* in Heaven. And therefore the Apostle, in the Text, when He speaks of this our High-Priests being enter'd into Heaven, makes Mention of a *Throne of Grace*, in Answer to that Type both of the High-Priest of old, and the Mercy-Seat in the Holy of Holies. And further to confirm this, the Apostle goes on to open that very Type, and apply it to *Christ*, unto this very Purpose; and this in the very next Words to my Text, Chap. v. 1, 2, 3. in which He gives a full Description of an High-Priest, and all the *Properties* that were to be in Him, together with the principal *End* that that Office was ordained for. Now the essential *Qualifications* there specified, that were to be in a High-Priest, are *Mercy* and *Grace*, and the *Ends* for which He is there said to be ordained are *Works of Mercy* and *Grace*. So that these Words are a Confirmation of what He had said before, and set out *Christ* the Substance, in his Grace and Mercifulness, under *Aaron* and his Sons the Shadows: And all this for the Comfort of Believers.

Now,

Now, first, for the *Ends* for which those High-Priests were appointed, they speak nothing but Grace and Mercy unto Sinners. It is said, He was one *ordained for Men to offer both Gifts and Sacrifices for Sins*: There is both the End for *whom*, and the End for *which* He was ordain'd.

1. FOR *whom*: He was ordain'd for *Men*, that is, for Men's Cause, and for their Good. Had it not been for the Salvation of Men, GOD had never made *Christ* a Priest. So that He is wholly to employ all his Power for them, for whose Cause He was ordained a Priest. He is to transact *τὰ πρὸς τὸ θεόν*, all Things that are to be done by us *towards* GOD, or for us *with* GOD; He is to procure us all Favour from GOD, and to do all that GOD would have done for our Salvation. And that He might do this willingly for us; as every High-Priest was *taken from among Men*; so was *Christ*, that He might be a Priest of our own Nature, and so be more kind unto us, than the Nature of an Angel could have been.

2. THE End for which every High-Priest was ordained, shews this: He was to *offer Gifts and Sacrifices for Sins*: *Sacrifices for Sins*, to pacify GOD's Wrath against Sin, and *Gifts* to procure his Favour. You know the Apostle, in the foregoing Words, had mentioned *Grace* and *Mercy*, and encouraged us to come with Boldness unto this High-Priest for both; and to encourage us the more, he says, The High-Priest by his Office was to offer for both: *Gifts* to procure all *Grace*, and *Sacrifices* to procure all *Mercy* for us. Thus you see the Ends which He is ordained for, are all Matter of Grace and Mercy.

3. THE

3. THE *Qualification* that was required in a High-Priest, was, that he should be *one that could have Compassion on the Ignorant, and on them that are out of the Way.* And this is set forth, Ver. 2. He that was High-Priest, was not chosen for his deep Wisdom, but for the Mercy and Compassion that was in him. That is it, which is here made the special Property in an High-Priest, *as such*; and the essential Qualification that was inwardly to constitute and fit him for that Office; as God's Appointment did outwardly.

Now, if this be so essential a Property to an High-Priest, then it is in *Christ* most eminently. And He could not have been God's *High-Priest*, if He had not had such an *Heart* for Mercifulness; yea, and no longer could He have been a Priest, than He continued to have an *Heart* that *can have Compassion.* The Word which we translate, *to have Compassion*, is exceeding emphatical; it is in the Original, *μετῃσπλαγχνίζω*, and signifies, *to have Compassion according to every one's Measure and Proportion*: So that *Christ* is an High-Priest, that *can have Compassion according to the Measure of every one's Distress*; and one that considers every Circumstance in it, and will accordingly afford his Pity and Help. Thy *Misery* can never exceed *his Mercy.* As the Measure of any Man's Need and Distress is from Sin and Misery, accordingly is He affected towards him. And as we have Sins of several Sizes, accordingly hath He Mercies; whether they be Ignorances, or Sins of daily Incurfion, or Sins more gross and presumptuous. And therefore let neither of them discourage any from Coming to *Christ* for Grace and Mercy.

So then, this goes further than the former, for it shews, that to exercise Mercy, is the Duty of

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his Place; and if He will be *faithful*, He must be *merciful*. For *Faithfulness* in any Office, imports an exact Performance of Something appointed by him, who designs One to that Office: And that this is a true Description of *Faithfulness*, and also that this *Faithfulness* so described is in *Christ*, we have at once implied, in that which immediately follows in the Beginning of Chap. iii. 3. *Who was* (says the Apostle, going on to speak of *Christ*) *faithful to Him that appointed Him, as Moses also was faithful in all his House*. If this Office doth by God's Appointment thus bind Him to it, then certainly He will perform it most exactly. And our Comfort may be, that his *Faithfulness* lies in being *merciful*; therefore they are both here joined together.

To conclude this Head: Never fear that *Christ's* Advancement in Heaven, should any Whitt alter his Disposition; for this very Advancement engageth Him the more. For altho' He be *entered into the Heavens*; yet consider as it is here added, that it is to be an *High-Priest* there; and so long, fear not. For his Place itself will call for Mercy from Him. And altho' in the Heavens He be *advanced far above all Principalities and Powers*, yet still his *High-Priesthood* goes with Him and accompanies Him: For *such an High-Priest became us, as was higher than the Heavens*, Heb. vii. 26. And further, tho' He sits at God's Right Hand, and on his Father's Throne, yet that Throne is a *Throne of Grace*. And as the *Mercy-Seat*, in the Type, was the highest Thing in the Holy of Holies; so the *Throne of Grace* (which is an infinite Encouragement unto us) is the highest Seat in Heaven. And as *Solomon* says, *A King's Throne is established by Righteousness*, it continues firm by it; so is *Christ's Throne* by *Grace*.

Grace. Grace was both the first Founder of his Throne, and also is the Establisher of it.

FOURTHLY, GOD hath order'd it, for an everlasting Obligation of *Christ's* Heart unto us, that his Giving Grace, Mercy, and Comfort to us, is one great Part of his Glory, and of the Revenue of his Happiness in weaven, and of his Inheritance there. To explain this, consider, that the human Nature of *Christ* in Heaven hath a double Capacity of Glory, and Happiness: One in that near Communion with his Father, and the other Persons, through his personal Union with the Godhead. Which Joy of his, *Christ* speaks of, *Psal. xvi. 11. In thy Presence is Fulness of Joy, and at thy Right Hand are Pleasures forevermore.* And this is a constant and settled Fulness of Pleasure; such as admits not any Addition or Diminution, but is always one and the same, absolute and entire in itself; and of itself alone sufficient for the Son of GOD, and weir of all Things to live upon, tho' He should have had no other Comings in of Joy and Delight from any Creature. And this is his natural Inheritance.

BUT GOD hath bestowed upon Him another Capacity of Glory, and a Revenue of Pleasure to come in another Way; and answerably another Fulness; namely, from his Church and Spouse, which is his Body. Thus *Ephes. i.* when the Apostle had spoken the highest Things of *Christ's* personal Advancement in weaven, as of his *Sitting down at GOD's Right Hand far above all Principalities and Powers*, he adds this, *And gave Him to be an Head to the Church, which is his Body, the Fulness of Him who filleth all in all.* So that altho' He of Himself personally be so full, (the Fulness of the Godhead dwelling in Him) that He overflows to the filling all Things; yet He is pleased to account

his Church and the Salvation of it, another *Fulness* unto Him, superadded unto the former. As Son of GOD He is compleat, and that of Himself; but as an Head, He hath another additional *Fulness* of Joy from the Happiness of his Members. And as Pleasure is the Companion, and the Result of Action; so this riseth unto Him, from his exercising Acts of Grace, and from his continual doing Good unto, and for those his Members; or (as the Apostle expresseth it) from his *Filling them* with all Mercy, Grace, Comfort, and Felicity; Himself becoming yet more *full* by *filling* them: And this is his Inheritance also, as that other was. So that *Christ* hath a double Inheritance; one *personal*, and due unto Him as He is the Son of GOD, the first Moment of his Incarnation, ere He had wrought any one Work towards our Salvation: Another acquired, and merited by his having performed that great Service and Obedience: And certainly, besides the Glory of his Person, there is the Glory of his Office, of Mediatorship and of Headship to his Church: And tho' He is never so full of Himself, yet He dispiseth not this Part of his Revenue that comes in from below.

THIS superadded Glory and Happiness of *Christ* is enlarged, as his Members come to have the Purchase of his Death more and more laid forth upon them: So that when their Sins are pardoned, their Hearts more sanctified, and their Spirits comforted, then comes He to see the Fruit of his Labour, and is comforted thereby; for we is the more glorified by it: Yea we is more rejoiced in this, than themselves can be. And this must needs keep up in his Heart his Care and Love unto his Children here below, to *water* and refresh them *every Moment*.

TAKE

TAKE an Estimate of *Christ's* Heart herein, from those two holy Apostles *Paul* and *John*. What (next to immediate Communion with *Christ*) was the greatest Joy they had in this World, but only the Fruit of their Ministry in the Lives and Hearts of such as they had begotten unto *Christ*? See how *Paul* utters himself, *1 Thess. ii. 19. What is our Hope, or Joy, or Crown of Rejoicing? Ye are our Glory and our Joy*, Ver. 20. *St. John* says the like: *I have no greater Joy than to hear that my Children walk in the Truth*, *Eph. iii. 4*. Now what were *Paul* and *John* but Instruments by whom they believed and were begotten? Neither of these were crucified for them; nor were these Children of theirs the Travail of their Souls: How much more unto *Christ*, (whose Interest in our Welfare is so infinitely greater) must his Members be his Joy and his Crown? And to see them to come in to Him for Grace and Mercy, and to walk in Truth, rejoiceth Him much more; for He thereby sees the Travail of his Soul, and so is satisfied. Certainly what *Solomon* says of Parents, that a wise Son maketh a glad Father, is much more true of *Christ*. Holiness, Fruitfulness, and Comfortableness in our Spirits, do make glad the Heart of *Christ*, our everlasting Father. Himself hath said it; I beseech you believe Him, and carry yourselves accordingly. And if Part of his Joy arise from hence, that we do well; then doubt not of the Continuance of his Affections: For Love unto Himself will continue them towards us, and Readiness to receive us when we come for Grace and Mercy.

THERE is a fifth Engagement which his very having our Nature, puts upon Him forever. One great End of that personal Union of our Nature was, that He might be a merciful High-Priest. So that as his Office lays it as a Duty upon Him, so his

becoming *Man*, qualifies Him for the Performance of it. This we find both to have been a *Requisite* in our High-Priest, to qualify Him the better for Mercy; and also one of those great Ends, which GOD had in that Assumption of our Nature.

FIRST, a *Requisite*, on Purpose to make Him the more *merciful*. So it is said, *Every High-Priest, taken from among Men, is ordained for Men, that so He might be one that can have Compassion: Namely, with a Pity that is natural, such as a Man bears to one of his own Kind: For otherwise the Angels would have made greater High-Priests than one of our Nature; but then they would not have pity'd Men, as Men do their Brethren, of the same Kind and Nature with them.*

AND secondly, this was also GOD's *End* in ordaining *Christ's* Assumption of our Nature, which that other Place holds forth; *Verily He took not on Him the Nature of Angels, but the Seed of Abraham; that is, an human Nature; and it behoved Him to be like us in all Things, that He might be a merciful High-Priest, (ὡς ἰσχυρὸς γίνεταί) To the End He might become, or be made merciful.*

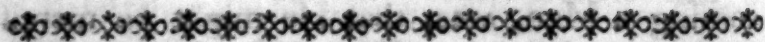
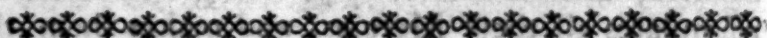
BUT was not the Son of GOD as merciful, may some say, without the Taking of our Nature, as afterwards when He had assumed it? Or is his Mercy thereby made larger than of itself it should have been, had He not took the human Nature on Him? I answer, Yes, He is as merciful: But yet hereby is held forth an evident Demonstration, (and the greatest that could have been given unto Men) of the everlasting Continuance of GOD's Mercies unto Men: By this that GOD is for everlasting become a Man; and so we are thereby assured, that He will be merciful unto Men, who are of his
own

own Nature, and that for ever. For as his Union with our Nature is for everlasting; so thereby is sealed up to us the Continuation of these his Mercies, to be for everlasting: So that He can, and will no more cease to be merciful unto Men, than Himself can now cease to be a Man.

THE greatest Mercy was in GOD; and unto the Greatness of these Mercies nothing is, or could be added, by the human Nature assumed; but rather *Christ's* Manhood had all his Largeness of Mercy from the Deity: So that had He not had the Mercies of GOD to enlarge his Heart towards us, He could never have held out to have forever been merciful unto us. But this human Nature assumed, *adds a new Way* of being merciful: It assimilates all these Mercies, and makes them the Mercies of a *Man*: It makes them human Mercies, and so gives a Naturalness and Kindness unto them to our Capacities. So that GOD doth now in as kindly and as natural a Way pity us, who are Flesh of his Flesh, and Bone of his Bone, as a Man pities a Man: Thereby to encourage us to come to Him, and to be familiar with GOD, and treat with Him for Grace and Mercy, as a Man would do with a Man; as knowing, That in that Man *Christ Jesus*, whom we believe on, GOD dwells, and his Mercies work in and through his Heart in an human Way.

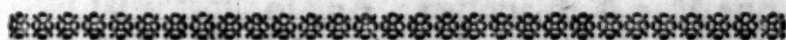
WHAT Comfort may this afford unto our Faith, that *Christ* must cease to be a Man, if He continue not to be merciful; seeing the very End of his becoming a Man, was, that He might be merciful unto us, and that in a Way so familiar to our Apprehensions, as our own Hearts give the Experience of the like, which otherwise, as GOD, He was not capable of. And add but this bold Word
to

to it, tho' a true one, That He may now as soon cease to be GOD, as to be Man. The human Nature, (after He had once assumed it) being raised up to all the natural Rights of the Son of GOD; whereof one (and that now made natural unto Him) is to continue forever united: And He may as soon cease to be either, as not to be ready to shew Mercy. So that not only the Scope of *Christ's* Office, but also the Intention of his assuming our Nature, doth lay a further Engagement upon Him, and that more strong than any, or than all the former.

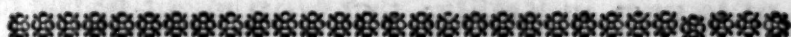




THE
HEART of CHRIST
In HEAVEN,
TOWARDS
SINNERS on EARTH.



PART III.



HEB. iv. 15.

For we have not an High Priest who cannot be touched with the Feeling of our Infirmities, but was in all Things tempted like as we are, yet without Sin.



SECT. I.

How this is to be understood, That Christ's Heart is touched with the Feeling of our Infirmities.

HAVING thus given full *Demonstration* of the *Tenderness* of *Christ's* heart unto us now He is in Heaven, I come to open these Words; namely,

namely, the *Way* and *Manner* of *Christ's* being affected with *Pity* unto us; both how it is to be understood by us, and how such Affections come to be let into his Heart; whereas GOD of Himself was so blessed and perfect, that his Blessedness could not have been touched with the least Feeling of our Infirmities; neither was He in Himself capable of any such Affection of Pity, or Compassion; *He is not as a Man that He should pity or repent.* He can indeed do that for us in our Distress, which a Man that pities us useth to do; but the Affections and Bowels themselves He is not capable of. Hence, amongst other Ends of assuming Man's Nature, this fell in before GOD as one, that GOD might thereby become loving and merciful unto Men, as one Man is to another: And so, that what before was but *improperly* spoken, and by *Way* of *Metaphor* in the Old Testament, might now be attributed to him in Reality; that GOD might be said to be *compassionate as a Man*, and to be *touched with a Feeling of our Infirmities.* And thus by this happy Union of both Natures, the Language of the Old Testament utter'd only in a Figure, becomes fulfill'd in the Truth of it, as in all other Things the Shadows of it were in *Christ* fulfilled. And this is the first Step towards Understanding what is here said of *Christ*.

ADD this, that GOD so ordered it, that before *Christ* should cloath his human Nature with that Glory He hath in Heaven, He should first take it as cloathed with all our Infirmities, even the same that cleave unto us. And during that Time, GOD prepared for Him all Sorts of Afflictions, which we ourselves here meet with, and all that Time He was acquainted with, and inured unto the like Sorrows that we are: And GOD left Him to that Infirmity and Tenderneſs of Spirit, to take in all
Distresses

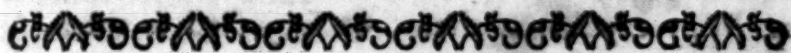
Distresses as deeply as any of us, and to exercise the very same Affections under all these their Distresses that we, at any Time, find stirring in our Hearts: And this God ordered, on Purpose to frame his Heart (when He should be in Glory) unto such Affections as these, spoken of in the Text. And this both this Text suggests, as also that fore-mentioned Place, *Heb. ii. 13. For as much as we are Partakers of Flesh and Blood,* (which Phrase doth ever note the Frailties of Man's Nature) *He Himself took Part of the same, that He might be a merciful High Priest:* And then the Apostle gives this Reason of it: *For in that Himself hath suffered, being tempted, He is able* (having an Heart fitted out of Experience, to pity, and) *to succour them that are tempted.* It was not the bare Taking of human Nature (if glorious from the first) that would thus fully have fitted Him to be affectionately pitiful out of Experience; but his Taking our Nature clothed with Frailties, and living in this World as we: This hath forever fitted his Heart by Experience to be in our very Hearts and Bosoms; and not barely to know the Distress, and as a Man, to be affected with human Affection; but experimentally remembring the like in Himself; and this likewise the Text suggests as the Way whereby our Distresses are let into his Heart the more feelingly. *We have not an High Priest that cannot be touched with the Feeling of our Infirmities, but was in all Points tempted like as we are, yet without Sin.*

OBSERVE how fully the Apostle speaks of *Christ's* having been tempted here below. First, for the *Matter*, the several Sorts of Temptations: He says He was tempted, *κατα πάντα, in all Points*, or Things of any Kind, wherewith we are exercised. Secondly, for the *Manner*, *καὶ ὡς ἡμεῖς, like as we are.* His Heart having been just so affected, so wounded, pierced,

pierced, and distressed, in all such Trials as ours used to be, only *without Sin*. GOD (on Purpose) left all his Affections to their full Tenderneſs, and Quickneſs of Senſe of Evil. So that *Chriſt* took to Heart all that befell Him, as deeply as might be; He ſleighted no Croſs either from GOD or Men, but had and felt the utmoſt Load of it. Yea, his Heart was made more tender in all Sorts of Affections than any of ours, (even as it was in Love and Pity) and this made Him *a Man of Sorrows*; and that more than any other Man was, or ſhall be.

Now therefore, we may eaſily conceive, how our Miſeries are let into his Heart, and come to ſtir up ſuch kindly Affections of Compaſſion in Him: As *all Power in Heaven and Earth is committed unto Him as Son of Man*, ſo all Knowledge is given Him of all Things done in Heaven and Earth, and this as a Son of Man too: His Knowledge and Power being of equal Extent. He is the *Sun* as well in Reſpect of *Knowledge*, as of *Righteouſneſs*, and there is Nothing hid from his Light and Beams, which pierce the darkeſt Corners of the Hearts of the Sons of Men: He knows the *Sores* (as *Solomon* expreſſeth it) and Diſtreſſes of their Hearts. As a Looking-Glaſs made in the Form of a Globe, and hung in the Miſt of a Room, takes in all the Things done or that are therein at once; ſo doth the enlarged Underſtanding of *Chriſt's* human Nature, take in the Affairs of this World; eſpecially the Miſeries of his Members; and this at once. He remembers his Death ſtill, and the Suffering of it; and as He remembers it, to put his Father in Mind thereof, ſo He remembers it alſo, to affect his own Heart with what we feel: And his Memory preſenting the Impreſſion of the like now aſreſh unto Him, how it was once with Him; hence He comes feelingly and experimentally to
know

know how it is now with us. As God said to the Israelites, *Ye know the Hearts of Strangers, seeing ye were Strangers*, and therefore doth command them to pity Strangers, and to use them well: So may it be said of *Christ*; that He doth know *the Hearts of his Children* in Misery, seeing Himself was once in Misery. He hath not only such Affections as are proper to human Nature; but such Affections are stirred up in Him, from Experience of the like by Himself once tasted in a frail Nature like unto ours. And thus much for the *Way* of Letting in all our Miseries into *Christ's* Heart now.



S E C T. II.

What Manner of *Affection* this is.

NOW concerning this Affection in *Christ*, how far it extends, and how deep it may reach, I think no Man in this Life can fathom. If *the Heart of a King be inscrutable*, (as Solomon speaks) the Heart of the King of Kings in Glory is much more. I will not take upon me to intrude into *Things which I have not seen*, but shall endeavour to speak safely, and therefore warily, so far as the Light of Scripture and right Reason shall warrant my Way.

1. It is certain that this Affection of Sympathy in *Christ* is not in all Things such a Kind of Affection as was in Him *in the Days of his Flesh*. Which is clear, by what the Apostle speaks of Him then, *Heb. v. 7. Who in the Days of his Flesh when He had offered up Prayers and Supplications with strong Cryings and Tears, was heard in that which He feared*. Where we see his State here below, is called by

Way of Distinction from what it is now, *The Days of his Flesh*. By *Flesh* is not meant the Substance of human Nature, (for He retains that still;) but the frail Quality of Subjection to Mortality: It is spoken of Man's Nature, in Respect to its being subject to Wearing and Decay, by outward Casualties or inward Passions. And accordingly the Apostle instanceth, as in *Death*, so also in such frail Passions and Affections as did work Suffering and a Wearing and Wasting of his Spirits; such as passionate *Sorrow*, joined with *strong Cries and Tears*, and *Fear*. Now these *Days of his Flesh* being over and past, all such passionate Overflowing of *Sorrow or Fear*, are ceased therewith, and He is now no Way capable of them, or subjected to them.

2. YET, why may it not be affirmed that for Substance the same Kind of Affection, that wrought in his whole Man both Body and Soul, when He was here, works still in Him now He is in Heaven? (If this Position be allayed with due Cautions) For, if for Substance the same *Flesh* and *Blood* remain and have their Use; then why not the same Affections also? And those not stirring only and meerly in the Soul, but working in the Body also, unto which that Soul is joined, and so, remaining really human Affections?

BUT these Affections of Pity and Sympathy, though they move his Bowels, and affect his Heart, as they did here; yet they do not afflict Him in the least, or become a Burthen unto his Spirit. As in this Life He was troubled and grieved, (*without Sin*;) so now He compassionates *without* the least Disquietment or *Perturbation* (which yet necessarily accompanied his Affections whilst He was here, because of the Frailty in which his Body and Spirits were framed:) His Perfection *de-*
*stroy*s

stroys not his Affections, but only *corrects* and amends the Imperfection of them.

AGAIN, all natural Affections that have not in them something unbecoming that Glory wherein *Christ* now is, both School-men and other Divines acknowledge to be in Him. "Those Affections which are natural to Man, and have no Adhæ-
"sion of Sin or Shame unto them, but are wholly
"governed by Reason, and are exempt from such
"Effects as may any Way hurt either the Soul or
"the Body, may well stand with the State of Souls
"in Bliss." Now it becomes Him to have such human Affections, as quicken and provoke Him to our Help; not such as make Him a *Man of Sorrows* again; but such as make Him a *Man of Succours* unto us. Because his Members are still under Sin and Misery, therefore it is no Way Uncomely for Him in that State, to have Affections suitable to this his Relation. If his State of Glory had been wholly ordained for his own personal Happiness, then indeed there had been no Use of such Affections: But his Relation to us being one Part of his Glory; therefore they are most proper for Him; yea, it were uncomely if He had them not. Neither are they a Weakness in Him, as so considered; but rather Part of his *Strength* (as the Apostle calls them) *Δύναμις*. And although such Affections might in one Respect be thought an Imperfection; yet in another Respect, (namely, his Relation to us) they are his Perfection. As He is our Head, it is his Glory to be sensible of all our Miseries; yea, it were his Imperfection if He were not.

AND let me add this for our Comfort, that tho' all such Affections as are any Way a Burthen to his Spirit, or Noxious to his Body, be not now

compatible to Him; and though that passionate Frailty, which did help Him here to Pity, and relieve Men in Misery, be cut off: yet in those Workings of Affections which He hath now, (which for Substance are the same) there is (instead of that passionate Frailty) a greater Capaciousness, Vastness and also Quickness, so to make up a Compensation; and no less effectually to quicken Him to relieve us, than those former Affections did. For it is certain, that as his Knowledge was enlarged upon his entering into Glory; so his Affections of Love and Pity are enlarged in Solidity, Strength and Reality. They are not less, but are only made more spiritual. And as *Solomon's* Heart was as large in Bounty and Royalty, as in Knowledge; so *Christ's* Affections of Love are as large as his Knowledge or his Power: They are all of a like Extent. So far as GOD's Intention to shew Mercy doth reach, (and who knows the End of those Riches?) So far doth *Christ's* Disposition to bestow it. *Ephes. iii. 19. The Love of Christ, GOD-man, passeth Knowledge.* It hath not been diminished by his going to Heaven. Though GOD in his *Nature* be more merciful than *Christ's* human Nature; yet the Exercise of *Christ's* Affections is as large as GOD's Purposes of Mercy. And all those large Mercies are become human Mercies; the Mercies of a Man unto Men.

LASTLY, if these Affections of *Christ's* Heart be not suffering Affections; yet we may express this of them, that there is less Fulness of Joy in *Christ's* Heart, whilst He sees us in Misery, than when we are presented to Him free of them all. To clear this, I must recall that Distinction of a double Fulness of Joy, which *Christ* is ordained to have: The one Natural, due unto his Person, as in Himself considered: The other Additional, and arising from
from

from the compleat Happinefs of his Church. So *Ephes. i. 23.* though, by Reason of his personal Fulness, He is said to *fill all in all*; yet in Relation to his Church, the Perfection of this his Body's Beatitude, called *his Fulness*: And therefore untill He hath filled them with all Happinefs, and delivered them from all Misery, Himself remains under some Kind of Imperfection; and his Affections also, in Comparison of what his Heart shall have when they receive this Fulness.

I SHALL add some Illustration by this Similitude, (though it hold not in all Things) the *Spirits of just Men*, departed, are said to be *perfect*, *Heb. xii.* yet because they have Bodies unto which they have a Relation, they in this Respect may be said to be imperfect, till these Bodies be re-united and glorified with them. Thus in some Analogy it stands between *Christ* Personal, and *Christ* Mystically considered. Although *Christ* in his own *Person* be compleat in Happinefs; yet in Relation to his Members He is imperfect, and so accordingly hath Affections suited unto this his Relation: Which is no Derogation from Him at all. The Scripture therefore attributes some Affections to Him, which have an Imperfection joined with them. Thus *Expectation* and *Desire*, (which are but imperfect Affections in Comparison of that Joy which is in the full Fruition of what was expected or desired) are attributed to Him, as He is Man, untill the Day of Judgment. Thus *Heb. x. 12, 13.* He is said to *sit in Heaven, expecting till his Enemies be made his Foot-stool*. The Destruction of which Enemies will add to the manifestative Glory of his Kingdom. Now as what will add to the Fulness of his Greatness; so the compleat Salvation of his Members will add to the

Compleatness of his Glory. And as the Expectation of his Enemies Ruin may be said to be an imperfect Affection, in Comparison of the Triumph that one Day He shall have over them; so his Joy which He now hath in his Spouse, is but imperfect, in Comparison of that which shall fill his Heart at the great Day of Marriage.



S E C T. III.

How Christ's Heart can be feelingly touch'd with all our Infirmities; seeing He was tempted without Sin.

THERE remains one Difficulty to be removed, which cannot but arise in every good Heart. "You told us, (may they say) that by *Infirmities*, *Sins* were meant; and that the Apostle's Scope was to encourage us against them also, (and they are indeed the greatest Discomforts and Discouragements of all other.) Now against them, this which the Apostle here speaks affordeth us but little Comfort; seeing *Christ* knows not how experimentally to pity us therein, for *He knew no Sin*: Yea, the Apostle himself doth here except it, *He was tempted in all Things, yet without Sin*. It may comfort us indeed, that *Christ* doth pity us in all other Infirmities, because He Himself was subject to the like; but He never knew what it was to be vexed with Sin; (as I am) and how shall I relieve myself against that, by what the Apostle here speaks of Him?" I shall endeavour
to

to give some Satisfaction in this by these following Considerations.

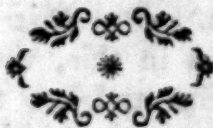
FIRST, The Apostle puts in indeed, that *He was tempted, yet without Sin*; and it was well for us, that He was thus without Sin; for He had not been a fit Priest to have saved us else: So *Heb. vii. 25. Such an High-Priest became us as was separate from Sinners*. Yet withall, consider, that He came as near in that Point as might be, *He was tempted in all Things*, though without Sin on his Part; yet tempted to all Sin, so far as to be afflicted in those Temptations, and to see the Misery of those that are tempted. Even as in taking our Nature, in his Birth, He came as near as could be, without being tainted with Original Sin, by taking the very same Matter to have his Body made of that all ours are made of; so in the Point of actual Sin also, He suffered Himself to be tempted as far as might be, and yet to keep Himself pure. And because He was tempted by *Satan* unto Sin, therefore it is added, *yet without Sin*: It is, as if He had said, Sin never stained Him, though He was outwardly tempted to it.

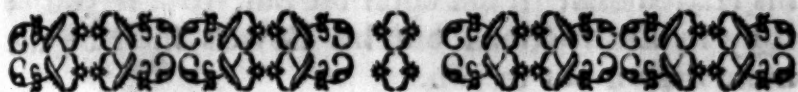
THEN, Secondly, To fit Him to pity us, He was vex'd with the Filth and Power of Sin in others whom He conversed with, more than any of us with Sin in ourselves. His *righteous Soul was vexed* with it, as *Lot's* with the impure Conversation of the *Sodomites*. He endured the Contradictions of Sinners against Himself, *Heb. xii. 3. the Reproaches of them that reproached Thee*, (that is, God) *fell upon Me*, *Rom. xv. 3.* that is, Every Sin went to his Heart. So as in this, there is but this Difference betwixt Him and us; that we are vexed with Sin in ourselves; but his Heart with Sin in others

others only; yet so, as his Vexation was the greater, by how much his Soul was more righteous than ours.

YEA, and Thirdly, it may be said of *Christ* whilst He was here below, that in the same Sense wherein He *bore our Sicknes*s, (who yet was never personally tainted with any Disease) in the same Sense He bore our Sins; namely thus: *Christ* when He came to one that was sick, afflicted Himself with his Sicknes, as if it had been his own: Thus at his Raising of *Lazarus*, it is said that He *groaned in Spirit*: And this seems to be the best Interpretation that I have met with, of that difficult Place in *Matt. viii. 16, 17.* where it is said, *He healed all that were Sick, that it might be fulfilled which was spoken by Isaiah the Prophet, saying, Himself took our Infirmities, and bare our Sicknes*ses. In like Manner, He might bear our Sins, being affected therewith, as if they had been his own.

AND as for the Guilt of Sin, and the Temptations from it, He knows more of that than any one of us. He tasted the Bitterness of that, more deeply than we can, and of the Cup of his Father's Wrath for it; and so is able experimentally to pity a Heart wounded with it, and struggling under such Temptations. He knows full well the Heart of one forsaken by GOD, seeing Himself felt it, when He cried out, *My GOD! my GOD! why hast Thou forsaken me?*





S E C T. IV.

The U S E S of all.

THAT which hath been said, may afford us the strongest Encouragements against our Sins of any other Consideration whatsoever; and may give us the greatest Assurance of their being removed from us: For,

FIRST, *Christ* Himself suffers, as it were, under them, as his Enemies, which therefore He will be sure to remove for his own Quiet's Sake. His Heart would not be quiet, but that He knows they shall be removed. As GOD says in the Prophet, so may *Christ* say much more, *My Bowels are troubled for Him, I remember Him still*, Jer. xxxi. 20.

SECONDLY, your very Sins move Him to Pity more then to Anger: Whilst therefore you look on them, as your Disease, and complain to *Christ* of them, and cry out, *O miserable Man that I am, who shall deliver me?* *Christ* takes Part with you: His Anger is turned upon your Sin, yea, his Pity is increased the more towards you, even as the Heart of a Father is to a Child that hath some loathsome Disease. The Object of Pity is one in Misery whom we love; and the greater the Misery is, the more is the Pity. Now of all Miseries, Sin is the greatest, and whilst yourselves look at it as such, *Christ* will look upon it as such also in you: And
He

He loving your Persons, and hating only the Sin; his Hatred shall all fall upon the Sin, to free you of it by its Destruction; but his Bowels shall be the more drawn out to you.

2. **WHATEVER** Trial, or Temptation, or Misery we are under, we may comfort ourselves with this, that *Christ* was once under the same; which may comfort us, by considering,

FIRST, That we are thereby conformed to his Example, for He was tempted in all.

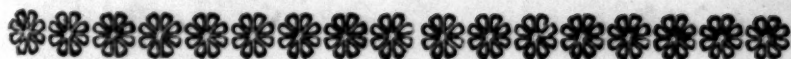
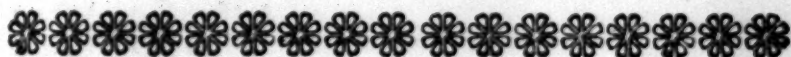
SECONDLY, We may look to that particular Instance of *Christ's* Sufferings, as a meriting Cause to procure Succour for us under the same. And,

THIRDLY, His having once borne the like, assures us, that He experimentally knows the Distress of such a Condition, and so is yet further moved and quickened thereby to help us.

3. As the Doctrine delivered is a *Comfort*, so the greatest *Motive* against Sin; and perswasive unto Obedience, to consider, that *Christ's* Heart if it be not afflicted with, (and how far it may suffer with us we know not) yet for certain hath less Joy in us, as we are less obedient. You know not by Sinning what Blows you give the Heart of *Christ*. And take this as one Incentive to Obedience; if He retain the same Heart towards you which He had on Earth; endeavour you to have the same Heart towards Him on Earth, which you hope to have in Heaven.

4. **IN** all Miseries and Distresses you know where to have a Friend to help and pity you; one, whose Nature,

Nature, Office, Interest, Relation, All, engage Him to your Succour. You will find Men, even Friends, to be often unreasonable, and their Bowels in many Cases shut up: Well, say to them all, If you will not pity me, *I know one that will*; One in Heaven, whose *Heart is touched with the Feeling of all my Infirmities*, and I will go and bemoan myself to Him. *Come boldly, to lay open your Complaints, and you shall find Grace and Mercy to help in Time of Need.*



THE
RETURN
OF
PRAYERS.

A
TREATISE,

WHEREIN

THIS CASE, HOW TO DISCERN

GOD'S ANSWER to our PRAYERS,

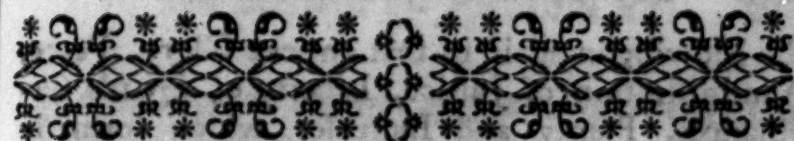
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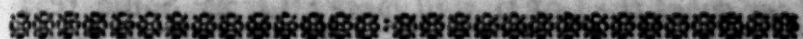
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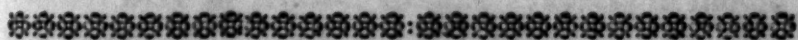


THE
R E T U R N
O F
P R A Y E R S.



PSAL. lxxxv. 8.

*I will hear what GOD the LORD will
speak: For He will speak Peace unto
his People, and to his Saints: But let
them not turn again to Folly.*

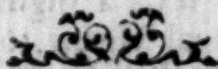


The Coherence of the Words.

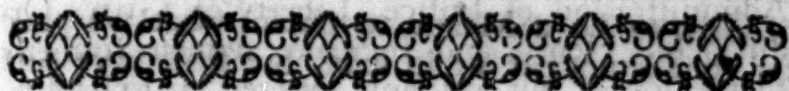
THIS *Psalm* was penn'd, in the Name and for
the Comfort of the whole Church of the
Jews, both as a *Prophecy* of, and a *Prayer*
for, their Return out of the *Babylonish* Captivity,
X 2 and

the Flowing in again of that antient Glory, Peace, Administation of Justice, Liberty of GOD's Ordinances, Plenty and Increase, which formerly they enjoyed, but had now suffered an Ebb of seventy Years Continuance. And first the *Psalmist* beginneth with Prayer, from the first Verse to this we have in Hand, putting the LORD in Mind of, and urging Him with his gracious Dealings in former Times: this is not the first Time, saith he, that the Church hath been in Captivity, and that Thou hast returned it, (as out of *Egypt*) and therefore we hope that Thou wilt do so again; *Thou hast been favourable unto thy Land: Thou hast brought back the Captivity of Jacob.* His Prayer being finished, and he having spoke, he now stands, and listens, as you use to do when you expect an Eccho, what Answer would be returned from Heaven, whither his Prayer had already come, *I will hear what the LORD will speak:* Or as Some read it, *I hear what the LORD doth speak:* For sometimes there is a present Eccho, a speedy Answer returned to a Man's Heart, even ere the Prayer is half finished, as unto *Daniel*, *Dan. ix. 20, 21.* And in Brief it is this, *The LORD will speak Peace unto his People:* This Answer he finds written at the Bottom of the Petition; but with this Clause of Admonition for Time to come, *But let them not turn again to Folly.*

6 JY 64



CHAP.



CHAP. I.

*That GOD's People are diligently to observe
the Answers to their Prayers.*

THESE Words being especially spoken by the *Psalmist* in Relation to the Answer of GOD returned to his Prayer, in that Relation I mean principally to handle them. And here I shall observe, When a Man hath put up Prayers to GOD, he is to rest *assured*, that GOD will answer his Prayers, and to listen diligently, and observe how his Prayers are answered: *I will hear what GOD will speak*; that is, how He will accomplish them; and withal he expresseth an Assurance that GOD will speak *Peace*. So *Habakkuk*, having made a Prayer against the Tyranny of *Nebuchadnezzar*, in the first Chapter, begins the second thus: *I will stand upon my Watch-Tower, and see what He will answer me*: And an Answer comes Ver. 2.

AND as he thus waited (for sometime their Prophecies were in Answer to their Prayers) so should we for an Answer unto ours: Otherwise you take an Ordinance of GOD in vain; which is to take GOD's Name (with whom in that Ordinance you deal) *in vain*: For it is a Sign you think your Prayer not an effectual Means to attain that End it is ordained for; and say secretly in your Hearts, *What Profit have we, if we pray to Him?* For if we use any Means, and expect not the End, it is a Sign we think the Means vain to accomplish that

258 *The Return of PRAYERS.*

End. Whereas every faithful Prayer is ordained of GOD to be a Means to obtain what we pray for, and is not put up in vain, but shall have Answer: 1 John v. 14, 15. *This is the Confidence that we have in Him, that if we ask any Thing according to his Will, He heareth us.* 'Tis true, GOD heareth an Enemy, but to hear with Favour, is the *Hearing* there meant; and so it follows, that *if He heareth us, whatsoever we ask, we know that we have the Petitions that we desired of Him.*

ASOON as we have pray'd, we are said to have *our Petitions*; that is, they are then granted; although in Regard of outward Dispensation, the Command for Accomplishment is not yet come forth: Even as a Petitioner is said to *have his Suit*, when the *Word of the King is gone forth*, that it shall be done. As when a wicked Man sinneth, as soon as the Act is committed, so soon *doth Sentence* from GOD go forth against the Sinner; (tho' the *Execution* overtakes him not, it may be, a good While after) so when a good Man prays, as soon as the Prayer arrives in Heaven, which is in an Instant, so soon is the Petition granted. So that no Prayer in Respect to an Answer to it is in vain; but where GOD hath given a Heart to speak, he hath an Ear to hear, and Love to return an Answer; which not to regard, is to take an Ordinance in vain, which is GOD's Name.

AND it is not simply to take GOD's Name in vain, as in an Ordinance made known; but also his Name, that is, his Attributes are taken in vain. For it is a Sign you think of that GOD you pray to, that either *his Ear is heavy, that He cannot hear*; or *his Hand shorten'd, that He cannot save*; or *his Heart straitned, and his Bowels restrained, that He will not.* And thus you rob Him of one of his most

most Royal Titles, whereby He stiles Himself, a *GOD that heareth Prayers*; who is so regardful of them, that, *1 Kings* viii. 59. they are said to be *nigh the LORD Day and Night*; they are all before Him, and He sets them in his View, as we do Letters of Friends, which we lay not out of our Bosoms, that we might be sure not to forget them: So the Petitions of his People pass not out of his Sight, 'till He sends an *Answer*, which is called *Speaking* here; *GOD speaking* as well in his *Works* as in his *Word*.

BUT you, by your Neglect herein, make an Idol God of Him, such were the *Vanities of the Heathen*, as if He had *Ears and heard not, Eyes and saw not* your Need: Such a God as *Elijah* mock'd, *You must speak aloud*, saith he, *he may be in a Journey, or peradventure he sleepeth, and must be awak-ed*: Even such a God do you make the *GOD of Heaven and Earth* to be whilst you put no more Confidence in Him, or make no more Reckoning of your Prayers to Him, than the *Heathens* did of their *Sacrifices* to their *Gods*. Petitioners do not only put up their Request, but use to wait at great Men's Doors, and enquire what Answer is given unto them; and it is Part of an *Honour* to great Men that we do so; and for the same End we are also to wait on *GOD* as an Acknowledgement of his *Greatness*, and our *Distance* from Him, and *Dependence* upon Him. As the *Eyes of Servants look to the Hand of their Masters*; so do we, (saith *David*) *on Thee, 'till Thou hast Mercy on us*.

AGAIN, if *GOD* doth give you an Answer, if you mind it not, you let *GOD* speak to you in vain. If two Men walk together, and the one, when himself hath spoke what he would, listens not, but is regardless of what the other answers, he exceedingly

ingly slights the Man. As not to answer again is Contempt, so also is, not to attend to what one says. Now our Speaking to GOD by *Prayers*, and his Speaking to us by *Answers*, and our comparing our *Prayers* and his *Answers* together, which are as *Dialogues* between us and Him, is one great Part of our *Walking with GOD*. It is said of *Samuel's* Prophecy, *that not a Word of it fell to the Ground*: And so it may be said of our *Prayers*; and so it ought to be of GOD's *Answers*: *Not a Word of them should fall to the Ground*; as there doth, if you observe them not. By the same Reason that you are to observe the Fulfilling of GOD's Promises, you are of your *Prayers* also: Now, *1 Kings* viii. 56. it is said, *not one Word failed of all He promised*. *Solomon* had observed this by a particular Survey, and Register made of all that GOD had spoken and done for them, and found not a Promise unperformed: And there is the like Reason both of *Answers* to *Prayers*, (for *Prayers* are but putting Promises into Suit) and for our observing of them; and therefore *Solomon* brings those Words in there, to this very Purpose, to confirm their Faith in this, that no *Prayers* made, would fail, being gounded on a Promise, thereby to encourage others, and his own Heart to Diligence herein.

YEA, if you hearken not to the LORD, you will provoke Him, not to answer at all; He will forbear to answer, because He sees it will be in vain. When a Man is talking to one that listens not to him, he will leave off speaking, and so will GOD. That which the Apostle saith of Faith, that it is *not enough to believe, but when you have done the Will of GOD, you have need of Patience*, that you may inherit the Promises, may be also said of Praying: It is not enough to pray, but after
you

you have prayed, you have need to listen for an Answer, that you may receive your Prayers; GOD will not fulfill them else. As he said, *The Sermon was not done*, when the Preacher had done, because it is not done 'till practised: So our Prayers are not done, when made, but you must further wait for, and attend the Accomplishment.

FARTHER, if you observe not his Answers, how shall you bless GOD? You *are to watch unto Prayer with Thanksgiving*: And therefore, as you are to watch, to observe, and recollect your own Wants, which you are to pray for, that you may have Matter of Requests to put up, so are you also to observe GOD's Answers for Matter of Thanksgiving. If any Study will furnish you this Way, it is the Studying GOD's Answers to your Prayers. The Reason you pray so much, and give Thanks so little, is, that you mind not GOD's Answers; you do not study them. When we have put up a faithful Prayer, GOD is made our Debtor by Promise, and we are to take Notice of his Payment, and give Him an Acknowledgment of the Receipt of it, He loseth of his Glory else.

As GOD loseth, so yourselves also lose the Experience, which you might get hereby. 1. The Experience of GOD and his Faithfulness, which will cause in you Hope and Confidence in GOD another Time, when you have found Him again and again answering your Prayers. It was a Speech of one eminent in Holiness, upon Occasion of the Accomplishment of a great Request made to GOD by him, *I have tried GOD often, now, says he, henceforth I will trust Him*. So David, Psal. cxvi. 1, 2. *The LORD hath heard me, and I will call upon Him as long as I live*. 2. By observing GOD's Answers to your Prayers, you will gain much Insight into your

your own Hearts, and Ways, and Prayers, and may thereby learn how to judge of them. So, *Pf. lxvi. 18, 19. David's Assurance* that he did not regard Iniquity in his Heart, was strengthen'd by GOD's having heard his Prayers; for thus he reasons, *If I regard Iniquity in my Heart, GOD will not hear me: But GOD hath heard me.* For if GOD doth not grant your Petitions, it will put you to study a Reason of that his Dealing: And so you will come to search into your Prayers, and the Carriage of your Hearts, to see whether you *did not pray amiss*; according to that, *Ye have not, because ye ask amiss, Jam. iv. 3.* As if you send to a Friend, who is punctual in returning Answers, and you receive no Answer from him, you will begin to think there is Something in it: So here, when a Petition is denied, you will be jealous of yourselves, and inquisitive, what should be the Matter, and so by that Search come to see *that* in your Prayers, which you will learn to mend the next Time. Or if they be answered, yet because therein usually GOD deals in a Proportion with you to your Prayers, (as you might perceive, if you observe his Dealings with you) you would by this Means come to have much Insight into GOD's Acceptance of your Ways: For you would see his Dealings with you, and yours with Him, to hold Proportion each with the other. So, *Psal xviii. 6. In my Distress I called upon the LORD,* and in the 7th and following Verses, he goes on to describe his Deliverance, which was the Fruit of those Prayers, and then Ver. 20, 21. he adds his Observation upon both, *According to the Cleanness of my Hands hath He dealt with me: For with the Pure Thou shalt shew thyself pure.*

LASTLY, by not listning to GOD, you will lose much of your Comfort. There is no greater Joy

Joy than to see Prayers answered, or to see Souls converted by us, *John xvi. 24. Ask and you shall receive, that your Joy may be full.* The Receiving Answers makes Joy to overflow. Yea, even when we pray for others, if our Prayers be answer'd for them, our Joys are exceeding great; much more when in our own Behalf: And therein, even in the smallest Things which a Christian doth enjoy, doth his Comfort exceed another's, that he hath them by Virtue of Prayers and Promises: He knows how he came by them. *If stolen Water be sweet, and Bread eaten in Secret, (as Solomon says) is pleasant,* to wicked Men; begg'd Meat is much more sweet to good Men: Yea, in the very Praying for outward Mercies, there is more Sweetness, than they have in enjoying them. As it is Joy to a good Heart to see any one converted, but more to him that is the Means of it; (*I have no greater Joy, says St. John, than that my Children walk in Truth*): So to see GOD do good to the Church, and hear others Prayers, is a Comfort, but much more to see Him do it at a Man's own Prayers. Therefore when GOD restores Comfort to a drooping Soul, He is said, *Isa. lvii. To restore Comfort also to his Mourners*; that is, to those that prayed and mourned for Him, as well as unto that Soul itself, it being a Comfort to them to see their Prayers answered. Comfort it is many Ways: 1. To hear from GOD, as to hear from a Friend, tho' it be but two or three Words, and that about a small Matter satisfies abundantly: So also, 2. To know that GOD is mindful of us, accepts our Works, fulfils his Promises: 3. How doth it rejoice one to find another of his Mind in a Controversy? But that GOD and we should be of *one Mind*, and concur in the Desire of the same Things, this rejoiceth the Heart exceedingly. And thus it is when a Man perceives his Prayer answer'd. Therefore you lose much of
your

your Comfort in Blessings, when you do not observe Answers to your Prayers.



CHAP. II.

Three Cases propounded: The first concerning Prayers for the Accomplishment of such Promises as may fall out in Ages to come.

NOW as for Helps to know when God doth any Thing in answer to your Prayers, this is the next Thing to be handled; wherein, first, I will consider some Cases which may fall out in several Sorts of Prayers. 1. Concerning Prayers put up for the Church, for such Things as fall out in Ages to come. 2. Concerning Prayers made for others of your Friends, Kindred, or Acquaintance. 3. Concerning those Prayers wherein others join with you.

FOR the first: There may be some Prayers, which you must be content, never yourselves to see answered in this World, the Accomplishment of them not falling out in your Time: Such as are those you make for the Calling of the *Jews*, the utter Downfall of God's Enemies, the particular Flourishing of the Society you live in. All you whose Hearts are right, treasure up many such Prayers, and sow much of such precious Seed, which you must be content to have the Church, it may be, in after Ages to reap: All which Prayers are not yet

yet lost, but will have Answers: For as GOD is an eternal GOD, and *Christ's Righteousness an everlasting Righteousness*, and therefore of eternal Efficacy, *Dan. ix. 24. being offered up by the eternal Spirit, Heb. ix. 14.* So are Prayers also, which are the Work of the eternal Spirit of *Christ*, and in Him are eternally accepted; and therefore may take Place in after Ages. So the Prayer that *St. Stephen* made for his Persecutors, took Place in *Saul* when *Stephen* was dead. So the Prayers of the Church for three hundred Years in the Primitive Times, that *Kings* might come to the Knowledge of the Truth, and they lead peaceable and quiet Lives in all Godliness and Honesty, (which *St. Paul* in *Nero's* Time exhorted unto, *1 Tim. ii. 2.*) were not answered 'till *Constantine's* Time. So, *Isa. lviii.* after the Prophet had exhorted to, and given Directions for Fasting and Prayer in a right Manner, he adjoineth this Promise: Thou shalt raise up the Foundation of many Generations; thou shalt be called the Repairer of the Breach; namely, for this, because his Fasting and Prayers might have Influence into many Ages yet to come. And that may be one Reason why GOD will do such great Things towards the End of the World, even because there hath been so great a Stock of Prayers, for so many Ages, which is now to be returned. And herein it falls out to us in our Prayers as in their Prophecies to the Prophets of old, *The Spirit in them did signify the Sufferings of Christ, and the Glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the Things that are now revealed.* Thus is it in the Spirit of Prayer, which is instead of the Spirit of Prophecy: For we pray thro' the Guidance of the Spirit, who teacheth us what to ask, for many Things that come to pass in after Ages.

ONLY at present, it may be, in Prayer thou hast revealed unto thee by a secret Impression made on thy Spirit, that these Things shall come to pass, and so hast thy Faith confirmed in them, and with-all an Evidence, that even for thy Prayers, among others, GOD will perform them: And upon such Prayers GOD usually for the present also testifies the Acceptation of a Man's Person; as He did to *Moses*: He never revealed his Love to *Moses* more, than when he prayed most for GOD's People.

AND when they are accomplished, and thou in Heaven, thy Joy will surely be the more full for these thy Prayers: For if there be *Joy in Heaven at the Conversion of a Sinner*, (as at the Birth of a new Prince and Heir of Heaven) then in Proportion he shall rejoice most, whose Prayers had most Hand therein. And so, as thy other *Works*, so thy Prayers *follow thee*, and the *Fruit of them*, as *Jeremiah* speaks. Thou shalt rejoice, as well as they that enjoyed the Fruit of thy Prayers in their Times, thou having sown the Seed of their Happiness; *both he that sows, and he that reaps, shall then rejoice together.*



C H A P. III.

How PRAYERS for our Friends are answered.

THE second Case is, concerning Answers to our Prayers for others, and likewise for temporal Blessings.

PRAY

PRAY for others, you know, we must: So the Elders of the Church for those that are sick, *Pray for one another*, says St. James, Chap. v. 15, 16. So also, 1 John v. 16. *If a Man see his Brother sin a Sin, which is not unto Death, he shall ask Life for him, and GOD shall give him Life that sins not unto Death.*

1. SUCH Prayers GOD often heareth; why else are any such Promises made? As *that they shall be healed in their Bodies*, Jam. v. 15. *healed of their Lusts*, Ver. 16. *converted to Life*, 1 John v. 16. GOD hath made these Promises to encourage us to pray, and to testify his abundant Love to us; that it so overflows, that He will hear us, not only for ourselves, but for others also. So GOD intimates concerning Abraham, to Abimelech, Gen. xx. 7. *He is a Prophet, and he shall pray for thee, and thou shalt live*: And as he was a Prophet, so we are Priests; as for ourselves so for others also, to GOD our Father: And it is a Prerogative we have thro' the Fellowship we have of *Christ's Priestly Office*, who hath made us Kings and Priests, to prevail for others; and a special Token of extraordinary Love. For if GOD hears a Man's Prayers for others, much more for Himself. So when Christ healed the Man sick of the Palsy, it was, as it is said, *For the Faith of the Standers-by*, Matt. ix. 2. *He seeing their Faith, said, Thy Sins are forgiven thee*: Not as if for their Faith He forgave that Man his Sins, for, *The Just doth live by his (own) Faith*: But to encourage them, who out of Faith brought that sick Man to Him; and us all in like Manner, He took Occasion to pronounce Forgiveness to that poor Man.

2. YET secondly, Prayers for others may often not obtain the particular Thing prayed for them. So Samuel's Prayer for Saul, 1 Sam. xv. 35. So

David for his Enemies, *Psal.* xxxvii. 13. For it is in this, as it is in the Use of other Means for the Good of others; GOD making such Promises to our Prayers herein as He hath made to our Endeavours to convert when we preach. As we preach to many, and yet but few believe, so we pray for many, not knowing who will receive the Blessing: which whilst we know not, we are yet to pray for them, 1 *Tim.* ii. 3, 4. Only as where GOD hath set his Ordinance of Preaching, it is a probable Sign He hath some to convert; so when He hath stirred up our Hearts to pray for others, it is a Sign GOD will hear us for some of those we pray for.

GOD's Promise to hear the Prayer is universal; yet the Promise to hear it, by granting the very Thing prayed for, is but an indefinite Promise; such as He makes to other Means of doing Good; as to our Admonitions, Reproofs, and Preaching. For Instance, that *Promise* *Jam.* v. 15. *of healing the Sick*, cannot be universal: For then sick Men might never die; seeing the Elders may, at all Times of Danger, pray with them: but the Meaning is, that it is an Ordinance, which GOD hath made a gracious Promise unto, because He *often* doth restore the Sick at their Prayers. Of the like Nature are all other Promises of Things temporal; as when GOD promiseth to *give long Life* to them that *honour their Parents; Riches and Honours to them that fear Him*: Whenever GOD doth dispense any such Mercies to any of his, He would do it by Promise; *all his Ways to his being Truth*; that is, the fulfilling of some Truth promised: And also GOD having purposed to bestow Riches and Honours upon some that fear Him, He hath therefore indefinitely expressed his gracious Dispensation herein.

GOD

GOD requires not of me in the Application of a temporal Promise an absolute Perswasion that He will perform it to me in such a particular Manner; but only an Act of Dependance and Adherence, referring it to his wise and righteous good Pleasure. And yet if GOD should at any Time give a Man a special *Faith* concerning any such particular temporal Blessing, than he is to believe it in Particular: As when He gave Power to any to work Miracles: And therefore in this Case *Christ* rebukes his Disciples, for not believing thus upon such particular Occasions, *Mat. vii. 20.* And it is also true, that if GOD give such a *Faith*, He will infallibly perform it: And thus his Words are to be understood, *Mat. xvii. 22. Whatsoever ye ask in Faith believing, ye shall receive.* But unto such Faith in temporal Promises for ourselves or others, GOD doth not always call us.

3. WHEN Prayers are thus made out of Conscience of our Duty for such, whom yet GOD doth not intend that Mercy unto, then they are returned again into our own Bosoms: Even as *St. Paul* saith, *That his rejoicing that others preached, though they lost their Labour, should turn to his Salvation,* *Phil. i. 20.* So Prayers for others, tho' to the Parties themselves they are in vain, yet they turn to our Good. As in Preaching the Gospel, *Christ* told his Disciples, that if in any House there were not a *Son of Peace*, on whom the Message might take Place, their *Peace* should return unto them again. So is it, if your Prayers take not Place.

4. IF we have prayed long for those, whom GOD intends not Mercy unto, He will in the End cast them out of our Prayers, and take our Hearts off from praying for them. That which He did by a Revelation from Heaven to some Prophets of old, as to *Samuel* and *Jeremiah*, the same He doth by a

more undiscerned Work; that is, by withdrawing Assistance to pray for such; by withdaawing the Spirit of Supplication from a Man, for some Men, and in some Business. Thus He did with *Samuel*; *Why dost thou mourn for Saul?* 1 Sam. xvi. 1. So with *Jeremiah*, Jer. vii. 16. *Pray not for this People*: And this He doth, because He would not that such precious Breath as that of Prayer is, should be without its full Success: Therefore when He means not to hear, He lays the Key of Prayer out of the Way.

5. GOD will hear those Prayers, and answer them in some others in whom we shall have as much Comfort, as in those we prayed for: And so it often falls out. GOD, to shew *He looks not as a Man looks*, lets us pray for the Conversion of some, and then answers them in some other. When GOD had cast off *Saul*, still *Samuel* mourned for him; but GOD at the same Time, when He bids him cease Mourning for *Saul*, 1 Sam. xvi. to shew that yet He accepted that his Mourning, *Go*, (says he) *and anoint one of the Sons of Jesse*, 1 Sam. xvi. 1. *Samuel* desired to see a good Successor in that Government; it was his special Care; and he having anointed *Saul*, it exceedingly grieved him, that he should prove so wicked: GOD saw and answered the Ground of his Desires; and therefore immediately upon his Prayers, sent him to anoint a better King. So *Abraham* had prayed for *Ishmael*, *Oh let Ishmael live in thy Sight!* Gen. xvii. But GOD gave him *Isaac* instead of him. So perhaps thou prayest for one Child more than for another, out of thy natural Affection, looking on his Countenance and Stature; as *Samuel* did on *Eliab's*: But yet thy Prayers being sincere, in that thou desirest a Child of Promise, GOD answers thee, though in another; who proves as great a Comfort, as if that other had been wrought upon.



CHAP. IV.

About such Prayers, wherein others join with us: How therein to discern the Influence of our own Prayers.

THE third Case to be considered is, when a Man prays for Something with others; or which others likewise pray for; How then should he know, that his Prayers have a Hand in obtaining it, as well as theirs? For *Satan* is apt to object; tho' the Thing is granted, yet not for thy Prayers.

I. IF thy Heart did sympathize in the same holy Affections with others, then it is certain thy Voice hath help'd to carry it. *If two agree on Earth* (saith *Christ*) *Matt. xviii. 19.* the Word is *συμφωνήσωσιν*; that is, if they harmonially agree to play the same Tune: For Prayers are Musick in GOD's Ears, and so called *Melody to GOD*, *Eph. v. 19.* It is not simply their agreeing in the Thing prayed for, but in the Affections: For it is the Affections that make the Melody. Now if the same holy Affections were touch'd by GOD's Spirit in thy Heart, then thou dost help to make up the Comfort; yea, without thee the Thing might not have been done; for GOD stands sometimes upon such a Number of Voices, and one Voice casts it; as when He named ten righteous Persons to save *Sodom*: When therefore the same holy Affections acted thee in thy Prayer,

Prayer, which did them in theirs, it was the Work of the same Spirit, both in them and thee, and GOD hath heard thee. Especially, if GOD did stir up the same Instinct in thee, to sympathize with another in Praying for such a Thing unknown one to another, as sometimes it falls out; then surely thy Prayers are in it as well as his. You shall observe sometimes a general Instinct of the Spirit, put into GOD's People's Hearts, to pray for or against a Thing, without their Stirring up one another; even as *Ezekiel*, by the River *Chebar*, prophesied the same Things *Jeremiah* did at home at *Jerusalem*.

2. GOD doth usually evidence to a Man, that his Prayers contributed towards the obtaining of it.

1. BY some Circumstance: As sometimes by ordering it so, That that Man that prayed most for a Thing, should have the first News of it when it comes to be accomplish'd: Which GOD doth, as knowing it will be most welcome to him. GOD doth herein, as we do with a Friend, who we know is cordial in a Business; he sends him the first Word of it, who was most hearty in it, and prayed most about it. Good old *Simeon*, had surely been earnest in seeking the LORD, as well as the rest in *Jerusalem*, to send the *Messiah*; (for GOD did reveal to him, that he should see Him before he died:) And therefore to evidence his Respect to his Prayers, GOD carried the good old Man into the Temple, just when the Child was brought. By some such Circumstance doth GOD often use, to witness to a Man's Heart, that He hath heard him in Things prayed for in common with others.

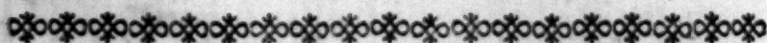
2. BY

2. BY filling the Heart with much Joy in the Accomplishment of what a Man prayed for; which is an evident Argument that his Prayers moved the LORD to effect it, as well as the Prayers of others. As when a Ship comes home, not only the chief Owners, but every one that ventured shall have a Share out of the Return; so here, tho' some one, whom it mainly concerns, hath special Interest in the Mercy obtained, yet thou shalt have thy Prayers out in Joy from GOD, that the Thing is granted. St. Paul had planted a Church at *Thessalonica*, but he could not stay to water it with his own Preaching; yet when absent, he waters those Plants which he had set, with Prayers, Night and Day, *1 Thess. iii. 10. Night and Day praying exceedingly for you*, says he: And as his Prayers were exceeding abundant for them, so was his Joy as abundant in them. *Now we live, if ye stand fast in the LORD, Ver. 8. And what Thanks can we render to GOD for all the Joy wherewith we joy for your Sakes, before the LORD? Ver. 9.*

3. IF GOD give you a Heart thankful for a Blessing vouchsafed to another, prayed for by you with others, it is another Sign your Prayers have some Hand in it. St. Paul knew not *what Thanks to give* for the Answering of his Prayers. Old Eli had put up but one short Petition that we read of, for *Hannah*; and for the Return of that one Prayer, when *Hannah* related how GOD had answer'd her, Ver. 16, 27. he returned solemn Thanks, and he worshipped the LORD there, Ver. 28.

AND lastly, in Case the Thing concerned thyself, which was prayed for by others helping thee therein, what Cause hast thou but to think that it was granted for thy own Prayers, and not for theirs only? Seeing GOD stirred up their Hearts to pray
for

for thee, and gave thee a Heart to pray for thyself, and besides gave thee the Thing which thou desiredst. *I know this shall turn to my Salvation through your Prayer*, saith St. Paul, Phil. i. 19. Though their Prayers went to the Business, yet had not St. Paul been accepted himself, the Prayers of all the Men in the World would have done him little Good. GOD may hear the Prayers of the Good for wicked Men, when they do not pray themselves, in temporal Things; so He heard *Moses* for *Pharaoh*, *Abraham* for *Abimelech*; and He may hear good Men the sooner for other's Prayers; so He heard *Aaron* and *Miriam* the sooner, for *Moses* his Sake, Numb. xii. 13. But if GOD stir up thy Heart to pray for thyself, as well as others for thee; then GOD that gave thee a Heart to pray, hath heard thy Prayers also; and hath had a Respect to them more in it, than to theirs, because it was a more special Mercy unto thee.



CHAP. V.

Common Directions helpful in all Cases and Prayers. First from such Observations as may be taken, from before, and in Praying.

I COME now to more *general Directions* to help you in discerning GOD's Answers to your Prayers. All which Directions are such, as may be helpful in all the fore-mentioned Cases, and in all

all Sorts of Prayers whatever. And they are taken from *Observations*, to be made upon your Prayers, both *before*, *in*, and *after* Praying.

OBSERVE, first, *Before Praying*: When GOD bespeaks a Prayer (as I may so speak) that is, when GOD secretly speaks to the Heart to pray much about a Thing, He then speaks to the Heart to pray, when He not only puts upon the Duty, by saying to the Conscience, This thou oughtest to do; but when (as He said, *Let there be Light, and there was Light* :) He says, Let there be a Prayer, and there is a Prayer; that is, when He pours upon a Man a *Spirit of Grace and Supplication*, a praying Disposition; he puts in Motives, suggests Arguments and Pleas to GOD; all which you shall find come in readily, and of themselves; and that likewise with a quickning Heat, and Enlargement of Affections, and with a Linging, and Longing, and Restlessness of Spirit to be alone, to pour out the Soul in private to GOD, and to vent and form those Motions and Suggestions into a Prayer. This is *Speaking* to the Heart: Observe such Times when GOD doth thus, and neglect them not: Thou hast then his Ear; it is a special Opportunity for that Business, such an one as thou mayest never have the like. Suitors at Court observe, when they have Kings in a good Moed, which they will be sure to take the Advantage of; but especially if they should find that the King himself should begin to speak of the Business which they would have of him: And thus that Phrase of *Psal. x. 17.* is understood by some, that GOD *prepares the Heart*; that is, He fashions it, and composeth it into a praying Frame. And sure it is a great Sign that GOD means to hear us when Himself thus indited the Petition.

AND,

AND, by the Way, let me give this Note of Difference, between these *Speakings* to the Heart, and those whereby *Satan* puts us upon such Duties at unseasonable Times; as when we are otherwise necessarily to be employed in our Callings, to eat or to sleep; then to put upon Praying is a Device of his, to tire out new Converts with. The Difference will appear in this; the Devil comes in a violent, imperious Manner upon the Conscience, but enlargeth not the Heart a Whit unto the Duty: But whensoever GOD at such extraordinary Times doth call upon us, He prepares the Heart, and fills the Soul with holy Suggestions, as Materials for the Duty; for whatsoever He calls to, He gives Abilities for. And thus usually when He will have any great Matter done, He sets Men's Hearts to pray, by a Kind of gracious Instinct; He stirs them up, and toucheth the Strings of their Hearts, by his Spirit sent down upon them. Thus against the Return of the Captivity He stirred up *Daniel's* Heart, *Dan. ix. 1.* *He knowing by Books,* the Time to be near expiring, was stirred up to *seek* GOD. Therefore observe what Things, GOD, thus by an Instant, doth enlarge thy Heart to pray for, when haply thou didst not think to pray about any such Thing; yet He then stirred thee up most, it may be, as thou wert walking, riding, or the like; and having spare Time, He draws thee into his Presence.

SECONDLY: As GOD thus speaks to the Heart to pray, so also *in praying*; and his *speaking* to the Heart *in Prayer* may be discerned by these Particulars:

I. WHEN GOD quiets Calms and contents the Heart in *Prayer*, which is done by speaking something to the Heart, though what is spoken, be not always

always discerned. If you should see one, who was exceeding anxious when He went in to a great Man, after coming out from him contented and chearful, you would conceive that certainly something had been said to him, which gave him Encouragement and Contentment in his Suit: Thus when thou goest to GOD and hast been importunate in a Business, and risest up thy Mind calmed and satisfied, and feelest the Anxiousness, the Solitude of thy Heart about Things taken off; this is a good Sign that GOD hath heard thy *Prayer*, and hath spoken to thy Heart. When *Hannah* out of much Bitterness, and with strong Desire *had poured out her Soul before the LORD*, (*Eli* joining in Prayer) after that Prayer she found her Heart so quieted, and calmed: And it was that Prayer, that did both fill *Eli's* Mouth, with that Word of Prophecy, and her Heart with Quietness, and a secret Word from GOD accompanying it, that did still those Waves; and accordingly GOD gave her a Son, a Son of her Desires. And the like GOD doth now; by speaking (as I said) something to the Heart; as by dropping in some Promise, or some like Consideration; saying, as it were, to the Heart, even as *Eli* from GOD did to her, *The LORD grants thy Petition*. In like Manner thou hast, it may be, been long *praying* against Poverty, or the like Distress, and GOD lets fall this Promise into thy Heart, *I will never leave thee, nor forsake thee*, which quiets and contents thy Mind. This is an Answer; and observe such Answers, for they are precious.

2. IF whilst thou art *praying*, GOD doth draw nigh to thy Soul, and revealeth Himself to it, in and upon such a particular Petition. As in Case thou didst intend when thou didst begin to pray, to beg some temporal Mercy, some great Matter

for the Prosperity of the Church, as *Daniel*, Chap. ix. *did set himself* to seek GOD for the Return of the Captivity: and even before thou comest to ask it, or in asking it, GOD smiles upon thee, welcomes thee, falleth about thy Neck and kisseth thee: This thou art to observe, as a Sign he hears thy *Prayer*, and accepteth both thee and it. When there is such a strong Sense of GOD's Favour, and Presence, whilst thou art upon such a Suit, more than at other Times, or than in other Passages of the same *Prayer*, this is a Token GOD hears thee, in that Particular; and thou art to observe this his Speaking to thy Heart: When thou shalt no sooner come into his Presence to enquire of Him, but He says, *Here I am*. It is Men, *false upon the Ballance*, as *David* speaks, when they come to be tried and weighed, will out of Cunning use Suitors most kindly then, when they mean to put them off, and deny their Requests: But GOD who is Truth and Faithfulness itself, doth not use so to deal; but when He means to answer the *Prayer*, He withall sometimes reveals his free Grace most, to the End they may see the Fountain of all, to be his everlasting Love, and so take the Thing granted as a Fruit of it, and thereby be the more abundantly thankful. Only let me add this Caution, which may be of great Use to you. It is not always infallibly true, that when GOD draws nigh to you in a particular Request, that Request shall be granted in the Manner you desired; but it is a certain Evidence that thy *Prayer* is heard, and that the Thing thou askest is agreeable to his Will, and that He approves of thee and thy Request, and will give thee it, or something that is better.

BUT you will say, "Why doth GOD draw so nigh if He means not to grant it?" GOD may accept the Person and the *Prayer* when He doth not grant

grant the Thing prayed for; and by that Drawing nigh, witness his Acceptation of thy Person and the Prayer. Yea, 2. That Revealing of Himself is often the Answer He intended to such a Prayer; and it is Answer enough too, to enjoy instead of a particular Mercy the Assurance of God's Love.

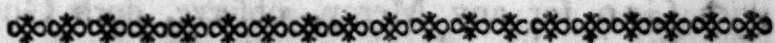
3. WHEN GOD *stirs* up in the Heart a particular Faith in a Business; as sometimes He doth, and upholds the Heart to wait for it, maugre all Discouragements. As there is a Witness of the Holy Ghost immediate to the Heart testifying Adoption to a Man's Person; so in some Cases, there is the like Testimony for the obtaining of some eminent Thing we have asked. Which special Faith, doth answer to the Faith of Miracles of old; whereby a Man had a particular Confidence that GOD would do such a Miracle by Him: In some Things, there may be a particular Assuring the Heart, that GOD will do such a Thing for a Man. Concerning this also I will add a Caution. These very Perswasions are often but *conditional*, though thus immediately made to a Man's Spirit, and are so to be understood. These cannot be more peremptory than were many of those Revelations made by GOD to the Prophets, wherein He manifested his Purpose towards such a Man or People, to vouchsafe them such a Mercy, or bring such a Judgment. But those Fore-warnings, though they were particular and express, yet were intended with a Condition, according to the Performance, or Nonperformance of which, either the Judgment was diverted, or the good Thing was not bestowed. It was thus in the Case of *Janab* threatening the Destruction of *Nineveh*; and so in the Promise concerning *Eli's* House, 1 Sam. ii. 30. *I said indeed that thy House and the House of thy Father should walk before Me forever, but now the LORD says, It shall not be so: For they*

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had

had broken the Condition which was implied in it; they had despised the LORD; *and them that despise Me*, says GOD, *I will despise*. In like Manner is GOD, in such Perswasions wrought in us by Prayer, to be understood; that such Mercies will surely come to pass, but still under a Condition of Obedience, and performing of those Vows which a Man joined with those Petitions, to move the LORD to grant the Things. If a Man fail in these, it may and doth often come to pass, that Things fall out contrary to that Perswasion, and then we are apt to question whether it was from GOD or no; which it might be, and yet not absolutely meant, (that was your Mistake) but conditionally only. For in such great Requests of the Soul unto GOD, there use to pass mutual Covenants between GOD and us; and Indentures are drawn and sealed unto by us; that is, we in Prayer, offer and promise to do thus and thus, if GOD will vouchsafe us such a Mercy; and plead it to GOD to move Him to bestow it; and GOD, thereupon, it may be, seals a Covenant on his Part to grant the Thing, and works such an undoubted Perswasion; but if we in that Interim of Waiting for that Mercy, do deal falsely in that Covenant; and this even whilst we are yet in Dependence upon GOD for it, whereby it appears that we would have done so much more after we should have received it; in this Case GOD denies the Thing, and yet notwithstanding, that Perswasion was from GOD. He said indeed He would do thus and thus for thee, because thou saidst to Him, thou wouldst walk thus and thus: Thou failest in thy Word, upon which GOD alter'd his; and thereupon says GOD, as to *Eli*, *Now it shall not be so*, and yet GOD had spoken it before, and not *Satan*, nor thine own Heart only.

4. WHEN GOD doth put restless Importunity into the Heart, maugre all Discouragements: When GOD maintains this in the Heart, it is a Sign He will answer: For you know the Parable, that the *unjust Judge* heard her for her *Importunity*; therefore when GOD puts Importunity into the Heart, He means to hear. Only this likewise is to be added, there is a double importunity: One out of such an inordinate Desire to a Thing, as the Heart knows not how to be without it, and so continues to ask, but *asketh amiss*, and so *receives not*, Jam. v. The other joined with a Subjection to GOD's Will; this GOD hath stirred up, and then look for something to come.



CHAP. VI.

Farther Observations to be made, on the Dispositions and Carriage of our Hearts, after Prayer.

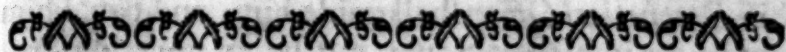
NEXT: *after thou hast prayed*, observe, what GOD doth towards thee.

FIRST, How He doth guide thy Feet and Heart *after praying*: There is much in that: that which was the Spirit of Supplication in a Man when He prayed, rests upon him as the Spirit of Obedience in his Course; so that the Dependence he hath upon GOD for the Mercy he seeks, is a special Motive, and Means to keep him fearful of Offending, and diligent in Duty; to look to his Paths, to walk as becomes a Suitor, as well as to come

and pray as a Suitor. Thus *David*, Psal. lxvi. 18. *If I regard Iniquity in my Heart, GOD will not hear me*: That Consideration still came in as a Curb unto Sin. Without this a Man casts himself behind-hand again, and by Sinning loseth what Ground he had got by Praying. Therefore *David*, Psal. cxlv. 8, 9, 10. when he was to pray, even for his Life, specially prays GOD to keep him, that he might not sin against Him; for he knew by Sinning he should spoil all his Prayers: Not only *Hear me speedily*, says he, but also *Cause me to know the Way wherein I should walk: Teach me to do thy Will*: This he especially prays for, and more than for Deliverance; for else he knew GOD would not hear him. Therefore when thou art in Treaty with GOD for any Mercy, observe, doth GOD after Praying keep thee in a more obedient Frame of Spirit? It is a Sign He intends to answer thee; as in like Manner, when He keeps thee from using ill Means to obtain thy Desire. When He meant to give *David* the Kingdom, He kept him innocent, and his Heart tender, that it *smote* him but for *Cutting off the Lap of Saul's Garment*.

2. WHEN GOD after Prayer strengthneth the Heart to wait for the Mercy. So *Psal. xxvii. 14. David* having prayed, says to his Soul, *Wait on the LORD, be of good Courage, and He will strengthen thy Heart*. Honest Men when they nourish Hopes in one that is in Dependence on them, use not to deny him: It were Dishonest to keep a Man under Hand, and then frustrate his Expectations: Therefore when GOD keeps thy Soul after praying in such a dependent Frame, look for some good Answer. And indeed when a Man hath prayed long, in the End he begins to *wait*, as I may so say, *rather than pray*, though he pray still, because now He looks GOD should perform: Before, and at first he

he told the LORD he *desired* it, but now he can with some Boldness tell Him, that *he waits for it and expects it*. The *Hope* of a good Man *would make Him ashamed* if it were not answered, therefore in this Case Answers use to come.



CHAP. VII.

Observations *to be made after Prayer, upon the Issue of what was prayed for: And first, if accomplished, whether as the Fruit of Prayers, or of common Providence.*

WHEN a Man hath thus waited, then let him observe the *Issue* and Conclusion of what he sought for. Now either the Thing desired is *accomplished*, or *not accomplished*; and in either of these he may see Answers to his Prayers; for Prayer may be answered, tho' the Thing be not done. I mean to insist severally on these.

I. IF the Thing thou prayedst for doth come to pass, then what needest thou doubt of an Answer, and whether GOD heard thee or no? For thou beholdest it with thine Eyes: And so often it falls out that GOD doth grant according to the Desires of a Man's Heart; and not only so, but also *fulfils his Counsel* therein, that is, fulfils not only his Desire, but in that very Way, by that very Means, which he pitch'd upon in his own Thoughts. The *Desire* of the Heart may be satisfied, when GOD gives some other Thing, but the *Counsel* of the Heart

Heart is then fulfilled, when a Man is answered in that Particular, which his own Judgment pitched upon as best for him. As *Christ* said, *Be it according to thy Faith*, So *GOD* says sometimes, *Be it according to thy Prayers*. Thus if a Man will hear *GOD* and obey Him, *GOD* will hear Him: For if a Man be subject to *Christ's* Kingly Office, his *Prophetical Office* shall guide him, and cause him not to err in his Petitions; but by an unerring Providence and Preinstinct infused by his Spirit, *GOD* will so guide Him, as to ask that very Thing, which *GOD* intends to give; whereas of himself *he knows not what*, nor how to ask. So *David* asked long Life, and *GOD* gave it Him. *GOD* not only gave him his Heart's Desire, but the *Request of his Lips*. So, 1 *Chron.* iv. 10. *Jabesh* called on *GOD*, and *GOD* granted him the Thing he requested. And thus *GOD* often deals with his Children. And to this End hath *GOD* given us his Spirit; and made *Christ's* Wisdom unto us, who knows what is good for us, tho' we do not: And hath therefore commanded us to spy out Mercies for ourselves, and then come to Him for them: And to this End hath made such particular Promises of particular Mercies, which He would have us have an Eye unto in our Prayers; all which is because often He means to bestow the very Thing we ask.

AND yet, although we have the very Things we did ask, such is the Infidelity of our Hearts, that we often discern not, nor acknowledge it was our Prayers that obtained them from *GOD*; but are apt, when once we have them, either to look to the second Causes of them, though before we did earnestly seek them of *GOD*; or to question whether it was at our Prayers that He granted them, or out of common Providence. Our distrustful Hearts are apt to be unsatisfied with the clearest Pledges

Pledges of GOD's Favour; and although GOD doth answer us upon our Calling upon Him, yet we will not believe that He hearken'd to our Prayer in it. Therefore that you may be further enabled to discern, when Things prayed for, come by Prayer, I give you these further Directions:

I. WHEN GOD doth a Thing in Answer to Prayers, He often doth it in such a Manner, that his Hand may be in a more than ordinary Manner seen in it. There are few Prayers, wherein a Man hath sought GOD much, but in the Answers of them GOD discovers Himself much, and turns many great Wheels in the Accomplishment of them, and *manifests his marvellous Loving-kindness*: And indeed, when GOD hears *Prayers*, that have been long a making, He shews usually half a Miracle one Way or other.

Now GOD discovers his immediate Hand in the Answers of our *Prayers*: First, when He carries a Thing through many *Difficulties*, when there were a great many cross Wards in a Business *pray'd* for, the least whereof would have kept the Key from turning. When GOD shall make a Key, as it were, a Key on Purpose to unlock it; when GOD contrives all the Passages in a Business thou didst *pray* for, and so accomplisheth it: This is a Sign, it is a Fruit of *Prayer*, and that *Prayer* had been making that Key all that while. So in bringing *David* to the Kingdom; *Mordecai* to Honour. When St. *Peter* was deliver'd out of Prison, it was done at the *Prayers* of the Church, *Acts* xii. He was sleeping between two Soldiers: If they had awaked, he had been discovered: And he was in Chains, but they fall off, Ver. 6, 7. And the Keepers stood before the Door, but they mind him not, Ver. 6. And when one Watch is past, he passeth

passeth quietly thro' another, Ver. 10. And when both these were past, an Iron-Gate flies open of its own Accord, Ver. 10. Now there are many Difficulties in many Businesses, which yet in the End are accomplished by *Prayer*: Iron Chains fall off, Iron Gates, Enemies Hearts fly open of their own Accord; and though not in that miraculous Manner, by the Means of an *Angel*, yet no less wonderfully.

OR, 2. When GOD *facilitates all Means* to accomplish the Thing which was *pray'd* for, so that they conspire and combine in it, that thou hast Wind and Tide, and a fair Day, and all the Way paved; or, as *David* says, *hast thy Way made plain before thee*; and there falls out a great Conjunction of many Circumstances to effect it, which had Influence into it; whereof if any one had been wanting, the Thing had not been done: When the Thing *prayed* for is thus granted, *Prayer* then hath done it.

AGAIN, when He doth it *suddenly*, and accomplisheth the Thing thou hast long *prayed* for, e're thou art aware of it: As the Return of the Captivity of *Babylon*, which was the Conclusion of many *Prayers*, was done in a trice, *they were as Men in a Dream*, Psal. cxxvi. 1. They could scarce believe it was so, when it was done. So *Peter*, he was fast asleep, and did not so much as dream of Deliverance.

AND Fourthly, when GOD grants the Thing with an *Overplus*, above what we asked, and casteth many other Mercies in together with that, which we so long prayed for; this also may be a Sign GOD did hear our *Prayers* in it: For when He doth hear indeed, He useth *to do above what*

we

we ask or think. When Prayers are answered, usually Mercies come thick; the Thing we pray'd for comes not alone; as when Sins are punished, then Miseries come also like Armies upon us. As *Temptations* likewise come together; thus do Mercies also.

IN the Fifth Place, when the Thing is granted by Prayers, there is often some particular Circumstance of *Providence*, which sealeth to us, that it is from GOD; such often as a Man himself takes Notice of, and which others take Notice of also. *Shew me a Token for Good*, says David, Psal. lxxxvi. 17. And such Tokens doth GOD often make small Circumstances to be. Things small in themselves may be great Signs and Tokens: For Example, *Moses* and *Aaron*, and the *Israelites*, had long cry'd to GOD for the Deliverance of his People, and laid up many Prayers; *their Cry came up*: And when GOD doth deliver them, what Tokens were there of Good? and of GOD's Answer to their Prayers? The Text notes, *That a Dog did not bark at their going out*, Exod. xi. 7. which was a small Circumstance, but it was a great Token; so intended by GOD; for the Text adds, *That ye may know that GOD puts a Difference between the Israelites and the Egyptians*. This was a Token of GOD's Hand, to over-rule the Tongues of brute Creatures, that use to stir at unusual Noises, and at Travellers, especially in the Night. So when *Isaac* and *Abraham*, and his Servant also, had prayed for a Wife for *Isaac*, see by what a Token GOD shew'd He had heard their Prayers, *Rebekah* was the first that came out to the Servant: And if she be the Woman appointed for *Isaac*, (says the Servant) *Let her offer me Drink, and my Camels also*: This was a small Thing in Appearance, but a great Token of GOD's Hand in it, and therefore the Servant bowed at it,
and

and worshipped: And the Sign in it self was such, as argued a Good-nature in her, and a kind courteous Disposition, which therefore (it may be) he singled out, as a Thing especially to be looked at in the Marriage Choice.

AGAIN, the Considerations of the *Time*, wherein the Things we have asked, are granted, may much help us to discern, whether it be in Answer to our Prayers. For GOD, who doth all Things in *Weight* and *Measure*, shews his *Wisdom* and *Love*, as much in the Season, as in giving the Thing itself. GOD considereth all Times, and still chooseth the fittest to answer thy Prayers in. *In an acceptable Time have I heard thee.* So GOD answers in the most acceptable Time to us; for *He waits to be gracious, for He is a GOD of Judgment*, *Isai. xxx. 18.* that is, He is a wise GOD, that knows the fittest Times and Seasons, wherein to deal forth his Favours.

As first, it may be, that at the very Time thou hast been most earnest, yea, even whilst thou art Praying, or presently after, the Thing is done. To this Purpose is that of *Isai. lxxv. 24.* That as sometimes *He hears before they call*, so also, *whilst they are speaking, I will hear*: And He singles out that Time on Purpose, that they might rest assured it was in Answer to their Prayer. Thus to assure *Hezekiah* his Prayer was heard, GOD sent the Prophet unto him whilst he was *Praying and Weeping*. As the Ruler in the Gospel, *inquiring* diligently, found that the same Hour that Christ had said to him, *Thy Son liveth, his Son recovered*: So also here, sometimes the Thing is done, or the News of it comes the same Hour wherein a Man was Praying about it.

OR

OR, Secondly, when it is every Way the fittest Time to have the Thing granted. At that Time, 1. when thou *hadst most Need*, and, 2. when thy Heart was *most fit for it*. For in answering of Prayers, GOD aims especially at two Things: 1st. To *shew his Mercy*, that a Man might magnify that: And 2dly, To *have the Heart* satisfied, and *filled with Joy* in his Answer, and the Thing made sweet, and a Mercy indeed: In brief, that his *Goodness might be delighted in*, and *his Mercy exalted*. And for these two Purposes he singles out such Times, when we have most Need; and also when our Hearts are most subdued.

FOR the first of these: Suppose thou didst pray long for Assurance of Salvation, when thou hadst most Need of it; either when *thy Spirit would have failed* without it, or against some great Affliction approaching, then GOD filled thy Heart with it; that was the fittest Time: Now hath GOD heard thy Prayer. If 2. when thy Heart was *most fit* for the Mercy, it was granted, then art thou also heard in an acceptable Time: For GOD doth not withhold Mercies, out of Want of Love; neither so much for what is past, as for the present evil Disposition of their Hearts, whereby they are unfit to receive them: And in this Sense likewise may that be understood; that GOD *prepareth the Heart*; and *heareth the Prayer*, Psal. x. 17. As first, when thy Heart is most weaned from the temporal Mercy granted thee upon seeking of it: So David had the Kingdom given him, when he was as a *weaned Child*. Thus, when thy Heart had betaken itself alone to GOD, for thy Portion, then the Thing prayed for comes to pass.

A THIRD Thing you are to observe concerning the Accomplishment of the Thing pray'd for, where-

by you may discern whether it be granted in Answer to Prayers, is, when thou seest GOD in his answering thee, to deal in a Kind of *Proportion* with thy Manner of Praying and Seeking of Him, and of Walking with Him whilst thou wert dependent on Him, for such a Mercy. As you may see a Proportion between Sins and Punishments, which are the Rewards of them; so that you can say, such a Sin brought forth this Affliction, it is so like the Father: So you might see the like Proportion between your Prayers, and Walking with GOD, and GOD's Answers to you. The more By-ends or carnal Desires you had in Praying, and the more you mingled of these with your holy Desires, and the more Want of Zeal and Fervency were found in your Prayers, the more you shall find of Bitterness mingled with the Mercy, when it is granted; and so much Imperfection, and Want of Comfort in it: So *David, With the Pure Thou wilt shew thyself pure.* Pure Prayers have pure Blessings. And again, as you in Praying sometimes grew cold, so you might see the Business in like Manner to cool: As when *Moses's Hands were down, Amalek prevailed*; but when they were *lifted up, Israel* had the better, *Exod. xvii. 12.* GOD let him see a *Proportion*, which argued his Prayer was the Means of prevailing. A Man finds in Praying, that his Suit sometimes sticks, and goes not as he expected; this is because he doth not ply GOD, and solicit Him: On the contrary, when he is stirred up to pray, then Things go well; by this a Man may clearly see, that it is the Prayer which GOD hears and regards. Thus likewise, when a Man sees Hills and Dales in a Business, fair Hopes often, and then all dashed again, and the Thing in the End brought to pass, let him look back upon his Prayers: Didst not thou just thus deal with GOD? When thou hadst prayed earnestly, and thought thou hadst even carried

carried it, then dash all again by interposing some Sin, and thus again and again? Herein GOD would have you observe a *Proportion*. GOD deals thus with you in *Proportion* to your Prayers.



C H A P. VIII.

Seven Observations more, from the Effects which the Accomplishment of the Mercy hath upon the Heart.

FOURTHLY, thou mayest discern whether they are in Answer to thy Prayers, by the Effects upon thy Heart.

I. IF the Thing that is granted upon thy Prayers, draw thy Heart more near to GOD, it is then certain, that it was granted as an Answer to thy Prayers. Things granted out of ordinary Providence only, are Snares to us: But Things obtained by Prayer are sanctified to us, for every Thing is sanctified by Prayer, so that it shall not insnare nor intangle our Hearts. A Thing obtained by Prayer, as it came from GOD, so a Man will return it to GOD, and use it for his Glory; if therefore thou findest this his Answering thee, to cause thee to mourn for thy Sin, and to be a Restraint against Sin, it is a Sign it was the Fruit of Prayer. Thus it wrought with *David*, Psal. vi. 8. *Away from me ye that work Iniquity: GOD hath heard the Voice of my Weeping.* Also if thou rejoicest in GOD, more than in the Thing obtained: So *Hannah* begins her Song when she blesteth GOD for her Child; *My*

Heart rejoiceth in the LORD, 1 Sam. ii. 1. She rejoiceth not so much in the Gift as in the Giver and his Favour: more in this, that her Prayer was answered, than in the Thing obtained. This is a Sign of having obtained the Mercy thro' Prayers, when it is thus sanctified unto a Man's Spirit.

2. PRAYERS answered will enlarge thy Heart with Thankfulness. Self-Love makes us more forward to pray, than to give Thanks; but where Grace is, there will be no eminent Mercy gotten with much Struggling, but there will be a continued particular thankfull Remembrance of it a long while after. Thankfulness, of all Duties, proceeds from pure Grace; therefore if the Spirit stirs thee unto it, it is a Sign He made the Prayer. Prayer and Thanks are like the double Motion of the Lungs, the Air that is sucked in by Prayer, is breathed forth again by Thanks. Is thy Heart afresh enlarged, as to mourn for past Sins long since committed, so in like Manner, to give Thanks for Mercies won with long Prayers, and this for a long while after? It is a Sign that they were obtained by Prayer.

3. If the Mercy obtained doth encourage thee to go to GOD another Time, to pray again the more confidently and fervently, it is a Sign thou hast got the former that Way: For the Holy Ghost having once shewed thee this Way of procuring Mercy, hence it is, thou art thus ready to take the same Course another Time, *Psal. cxvi. 2. The LORD hath heard me, and I will call on Him as long as I live.*

4. WHEN GOD having heard thy Prayers upon solemn Vows, thy Heart is careful to pay those Vows, this may be an Argument to thee, the Thing being granted, that thy Prayer was heard. It was an Evidence

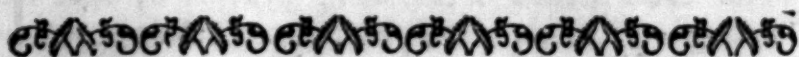
dence that the Thing was obtained by Prayer, in that GOD calls for those Vows, by his Spirit in thy Heart, and stirs thee up to perform them; it argues that in Relation to thy Prayers answered, He takes them as Dues from thee; that having dispatched thy Suit, He now calls for what was agreed to be given Him, when it should be performed.

5. WHEN thou art enabled by Faith, to see clearly GOD's Hand in effecting that Mercy, over and above the Power of second Causes, and to acknowledge it to his Glory: One main Reason whereby we are usually hindered from apprehending our Prayers to be answered, is that our Eyes are terminated by second Causes, and not raised to see GOD's Hand; therefore on the contrary, when GOD enableth thee to see that He hath done this, it is a Fruit of his Hearing thy Prayers. And this you will usually find, that *so much Dependence* as you had upon GOD in Prayer for the Obtaining of a Mercy, *so much Acknowledgment* you will have in the Accomplishment of it. Parrallel with this Rule is that other, in another Case, that in Performance of Duties, so much as the Soul did go out of itself to GOD, for Strength to perform them, so much when they are performed, will the Heart acknowledge GOD's Assistance and be humbled: And this is a Sign of Prayer being heard upon this Ground, because GOD's End of Hearing Prayers is, that we *might glorify Him*. So *Psal. l. 15. Call upon Me in the Day of Trouble, and I will deliver thee, and thou shalt glorify Me*. Therefore when the Heart hath prayed much for a Mercy, with Dependence before the Obtaining it, and then is enabled to exalt GOD when it is obtained, it is a Sign that GOD did it in Relation to those Prayers.

6. WHEN with the Mercy there cometh the Assurance of GOD's Love, and Evidence of his Fa-

vour; when GOD sends not a bare Token only, but a Letter also with it, to bear Witness of his Love. I need not make that a Sign, for when this comes with a Mercy, it carries its own Evidence.

7. LASTLY it will be evident by the *Event*. Things obtained by Prayer have few Thorns in them, the Curse is taken out; but what comes by ordinary Providence, like the Earth untill'd, is full of Thorns, Briars and Vexations. The Reason is, what comes by Prayer comes as a Blessing, and *so no Sorrow is added to it*; and Prayer killeth those inordinate Lusts, which cause that Vanity and Vexation. Things long deferred, at last obtained by Prayer, prove most comfortable, and in a settled Manner such; they prove stable Blessings; and what Trouble the Heart was put to in the Deferring, it is recompens'd by the more settled Sweetness in the Enjoying; Prayer having long perfum'd it, and the Thing being steeped herein, it proves exceeding pleasant. So *Prov. xiii. 12. Hope deferred makes the Heart sick, but when the Desire comes, it is a Tree of Life*, and heals that Sickness, and abundantly comforts the Heart. Such a Comfort was *Isaac to Abraham*: Whereas *Jacob* getting the Blessing, but without Prayer, how imbittered was it to him by twenty Years Banishment from his Mother's House?



C H A P. IX.

*Helps to discern an Answer to Prayer,
when the Thing is not accomplish'd.*

THE next and more difficult Question is, *when the Thing is not granted*, how shall we then discern that GOD doth notwithstanding

ing hear the Prayer? Ere I come to resolve the Case, an Objection is to be removed, which is: That, if the Spirit of GOD doth make every faithful Prayer in us, and He *searcheth the deep Things of GOD*, and therefore knoweth that GOD will not grant such a Thing, you may think that He should not stir up the Heart to pray for that which GOD means to deny. To this in brief by Way of Answer.

I. THE Spirit makes not Prayers in us always according to what He means to do, but according to what it is our Duty to pray for: Secondly, that Phrase helpt to answer this, when He is said to *help our Infirmities*; and therefore not according to his own vast Knowledge, doth He frame our *Prayers*, but He applies his Assistance to our weak, and narrow Apprehensions; and stirs up Desires in us to such Things, as according to our Knowledge we are in Duty to conceive, and which by all that we can see, we think to be most for our Good, and his Glory; and GOD accepts such *Desires as from us*, but yet *doth for us* according to the Largeness of his own Love.

Now to come to the Case and direct the Heart about those *Prayers*, which are not granted.

I. AND first, how didst thou frame thy *Prayer* for that Thing which is denied thee? Didst thou *pray* for it absolutely? Thou must not then think much, if such a *Prayer* be denied, for therein thou wentest beyond thy Commission: But if thou didst pray for it conditionally, as *Christ* did with, *if it be possible*, and, *not my Will, but thy Will be done*, so that thou didst refer it unto, and trust GOD's Judgment in the Thing, and not thine own, only didst put him in Mind, as thy Duty was, of what was

was represented to thee as best for thee, and so left it to Him to chuse: Then thy Prayer may be fully answered, and yet the Thing denied; and thou art to interpret, and take GOD's Meaning, revealed in the Event, in the best Sense, which Way soever it falls.

2. OBSERVE, if there were not a *Reservation* in that Denial, for some greater Mercy, whereof that Denial was the Foundation. Thus, 1. often some great Cross is prevented, by the Denial of a Thing, which we were urgent for: If we had had many of our Desires, we had been undone: So it was a Mercy to *David*, that *Absalom* was taken away, (whom surely he *prayed* much for, for he loved him much) who if he had lived, might have been the Ruin of him and his House. Again, 2. often the very Denial breaks a Man's Heart, and brings him nearer to GOD, puts him upon searching into his Ways, and State, and *Prayers*, to see what is amiss therein, which alone is a great Mercy; and better than the Thing, seeing by the Loss of that one Thing he learns how to *pray* better, and so to obtain a hundred better Things.

3. OBSERVE if there be not a Turning of the Thing desired into some other great Blessing of the same Kind: For GOD (*all whose Ways are Mercy and Truth*) doth improve, and lay out their Prayers, to the best Advantage. As old *Jacob* laid not his Hands of Blessing, as *Joseph* would have guided them, but laid the Right-hand upon the younger Son, whom *Joseph* did set at his Left; so often doth GOD take off his Hand of Blessing from the Thing we *pray'd* for, and discovers it in another more for our Good.

4. OBSERVE, if in the End GOD doth not answer thee still according to the *Ground* of thy Prayer: See if that holy End, which thou hadst in Prayer, be not in the End fully satisfied, tho' not in the Thing thou didst desire: For GOD answers according to the Hinge, which the Prayer turns upon. To open this: The main Ends of our Hearts in our Requests are GOD's Glory, the Church's Good, and our own Happiness: A Man looketh out, and spieth out such a particular Mercy, which he thinketh tends much to GOD's Glory, and his Happiness, and yet that Thing is denied; yet GOD will answer him according to the Meaning of his Prayers; his Glory shall certainly be advanced, even for that Prayer of his, some other Way; and GOD will take Order that the Comfort thy Soul desired, thou shalt have come in one Way or other, which when it doth, thou canst not but say thy Prayers are heard.

5. IN the Thing which thou hast prayed much about, though it be denied thee, observe, if GOD doth not endeavour to give thee (as I may so speak) all Satisfaction that may be, even as if He were tender of denying thee; and therefore doth much in it for thy Prayers Sake, tho' the Conclusion proves otherwise, as being against some other Purpose of his, for some other Ends: As when he denied *Moses* to go into the Land of *Canaan*: He yielded as far as might be, for He let him lead the *Israelites* to the very Borders; and He let him see that good Land, carrying him to an Hill, and (as it is tho't) by a Miracle inabled his Sight to view the whole Land; and the Man He chose to perform this Work, was his Servant, which was a great Honour to *Moses*; that one brought up by him should succeed him. So likewise, when in that Thing, thou didst seek at his Hands, He shews an extraordinary

dinary Hand in turning it; it is a Sign He had a Respect to thee, that He would vouchsafe to discover his Hand so much in it: Let the Thing fall out which Way it will, if God's Hand appear much in it, thou mayst comfortably conclude, that there is some great Thing in it, and that Prayer wrought that Miracle in it, to dispose it so; and that there is some great Reason why He denies thee, and a great Respect had to thy Prayers, in that He is pleased to discover so extraordinary a Providence about it.

LASTLY, look into the Effect of that Denial upon thine own Heart; as, 1. If thy Heart be enlarged to acknowledge GOD to be Holy and Righteous in his Dealings with thee, and thine own Unworthiness. 2. If GOD fill thy Heart with an holy Contentment in the Denial; if He speak to thy Heart, as He did to *Moses*, when he denied Him, *Deut. iii. Let it suffice thee*; if as to *St. Paul*, when He was earnest in Removing that Buffeting, *My Grace is sufficient*; or that some such like Consideration is dropp'd in that stays thee. 3. If thou canst be thankful to GOD, out of Faith, that GOD hath ordered all for the Best, though He hath denied thee; and although thou seest no Reason, but that the Thing prayed for, would have been for the Best, yet art thankful upon the Denial, resting in GOD's Judgment of it: As *David* before he did eat, after his seven Days fasting for the Child, arose, *and went first into the Temple and worshipped*, 2 Sam. xii. 20. and of what Kind of Worship it was, appears by his Anointing himself and *Changing his Raiment*, which was in Token of Rejoicing and Thanksgiving. 4. If thou canst pray still; if when thou hast Mercies granted, thou fearest most, and when denied, lovest most, and art not discouraged, thy Prayers are heard.



CHAP. X.

A Reproof of those that pray, but look not after their Prayers.

THE Use of all is, to reprove those, who put up Prayers, but look not after them when they have done; who cast not up their Comings in, and Gainings by Prayers; and when they have prayed, sit down discouraged, as not making Account in Earnest, that ever they shall hear of their Prayers again, even as if they had been but as Words cast away. But herein you err, *not knowing the Power of Prayer*; and you contemn the LORD. If you had writ Letters to a Friend about important Business, and had earnestly solicited him for an Answer, if you should make Account to hear of him no more, should you not wrong him in your Thoughts? Or if he did write, if you should not vouchsafe to read over his Answer, were it not a Contempt of him? so is it here, when you have been earnest with GOD for Blessings and regard not the Answer. I. And because verily this is a Fault among us, I will therefore endeavour to discover to you the Causes, which though they keep you not from Praying, yet from this earnest Expectation of Answers of your Prayers; only my Scope is, not to shew you so much the Reasons, why GOD denies you many Requests, as why you are discouraged after you have prayed, as if they would not be answered, although GOD doth answer them. These Discouragements are partly *Temptations*, partly *sinful Impediments*.

I. BE-

I. BECAUSE your Assurance that your Persons are accepted, is weak, therefore your Confidence that your Prayers are heard, is weak also: For as GOD doth first accept the Person, and then our Prayers; so the Belief, that GOD doth accept our Persons, is that which upholds our Hearts in Confidence that our Prayers shall be granted; this you may find, 1 *John* v. 13, 14, 15. In Ver. 13. He says, *These Things have I written to you, that ye may know you have eternal Life: And upon that Assurance this will follow, and this is the Confidence that we have in Him, that if we ask any Thing according to his Will, He hears us. And if we know He hears us, we know we have the Petitions we desired of Him.* Mark how He links these three together. 1. *These Things I write unto you, that you may be assured, that Life and Heaven is yours: And upon that,* 2. *this Confidence will follow in your Hearts, That GOD hears you; that is, that you have his Ears open to you, and his Heart enlarged towards you: And,* 3. *if you be assured that GOD hears you, then from this will follow an Assurance, that You shall have any Thing granted, that you desire; yea, and He makes this one of the main and immediate Effects of Assurance of Justification; therefore he says, This is the Confidence that we have in Him; that is, this Effect there is of this Confidence: For whereas they might say, What Benefit will accrue to us by this Assurance? Why this, says he, which is one of the main Privileges of a Christian, even Assurance that GOD will hear him, and grant all his Prayers. For when a Man is assured GOD hath given him his Son, he will then easily believe. How shall He not with him give me all Things? Rom. viii. 32. If once he looks upon GOD as a Father, he will then easily conceive that which *Christ* says; *If Fathers that are Evil can give good Things to their Children, how much**

much more shall not your Father give his Spirit, and all good Things to them that ask them? If He gave his Son, when we did not pray to Him, how much more shall He not with Him give us all Things we pray for? If a Man comes to sue to any Man, and knows not whether he love him or no, he hath small Hope of having his Suit granted; but if he be assured he is in Favour with him, according to that Degree of Favour he supposed himself to stand in, he is confident of obtaining his Request.

A SECOND Discouragement is the Weakness of their Prayers. Though a Man thinks his Person is accepted, yet alas! says he, my Prayers are so poor and weak, that surely GOD will never regard them. To remove which, let me first ask thee: Dost thou pray with all thy Might? Then though *thy Might* be weak, yet because it is all thou hast, it shall be accepted. *For GOD accepts according to what a Man hath, and not according to that he hath not,* 2 Cor. viii. 12.

2. THOU art to consider that GOD doth not hear thee for thy Prayers Sake, (though not without them) but *for his Name's Sake*, and his *Son's Sake*, and because thou art his Child: As the Mother, when her Child cries, helps it, not because it doth cry loud, but because it cries; and pities it the more the weaker it is.

3. AGAIN, though the Performance in itself be weak, yet consider'd as a Prayer, it may be strong, because a weak Prayer may set the strong GOD a-work. Prayer prevails, not because of the Performance itself, but because of the Name, which it is put up in, even *Christ's Name*; and therefore as a weak Faith justifies, so a weak Prayer prevails, and both for the like Reason; for Faith attributes all to GOD,

and so doth Prayer: For, as Faith is merely a *Receiving* Grace, so Prayer a *Begging* Grace.

4. PRAYERS move GOD, not as an Orator moves his Hearers, but as a Child moves his Father. Two Words of a Child humbled, and crying at his Father's Feet, will prevail more than penn'd Orations, *Rom. viii.* It is *the Meaning of the Spirit*, that GOD looks unto, more than the Expressions: For the *Groans* there are said to be *unutterable*. *Hezekiah's* Expressions were so rude and broken, that he did but *chatter*, even as a *Crane*, yet GOD heard them.

A THIRD Discouragement is failing of Answers. Thus some say, "I have prayed often and long, and I have been seldom or never answered." To remove this, consider, 1. That thou hast the more Reason to wait, for thou hast the more Answers to come: For as wicked Men *treasure up Wrath*, so do good Men Mercy, and especially by their Prayers; and therefore Mercies and Answers often come thick together, even as Afflictions do.

2. AGAIN; Suppose thou shouldst have few Answers concerning the Things thou seekest for; yet *thy Reward is with the LORD*. It is in Praying as in Preaching, *Every Man shall receive his own Reward according to his own Labour*, 1 Cor. iii. 8. and not according to the Success of his Labour only. So in Praying, though thou missest again and again, and nothing succeeds thou prayest for, yet be not discouraged, for *thy Reward is with the LORD*, which will come in one Day.

3. GOD doth it, not that He hears thee not, but to try thee: For a Man to say as *David*, *GOD hath heard my Prayer, therefore I will call upon Him as long as I live*; that is nothing so much as to be able to say, Well, I have prayed thus long,

and never sped, and yet *I will call upon Him whilst I live.*

OTHER Discouragements there are, which are our Sins, more than our Temptations, and which weaken the Expectation of having our Prayers answer'd: As, 1. Slothfulness in Prayer, when we do not put forth all our Might; and then no Wonder we do not only not obtain, but that we look for little Success of such Prayers. He that shews himself cold in a Suit, teaches him he sues to, to deny him. If we see one seeking to us slightly, we think he will be easily put off; accordingly when we observe so much by ourselves, and see ourselves slothful in Praying, and praying *as if we prayed not*, no Wonder if we look not after the Success of such Prayers. We know the Scripture says, that *the fervent Spirit only prevails*; that Prayer which is *ἔνθεον*, that sets all the Faculties on Work, *Jam. v. 16*. How should we then expect that God should grant any good Thing to us? For though God sells nothing to us for our Prayers, but gives freely, yet He would have his Gifts accepted: Now without large Desires, they would not be accepted. And what is fervent Prayer, but the Expression of fervent Desire? *Jacob wrestled* when he obtained. *Many seek to enter, says Christ, but you must strive.* Now when we know these Things, and yet are slothful, how can we expect any Answer at all? Will not the Consciousness of it quell all our Expectations? Those Prayers that awaken God, must awaken us. Those Prayers that stir God, must first stir us to lay Hold on God, as *Isaiah* speaks. As Obedience strengthens Faith and Assurance, so Fervency in Prayer begets Confidence of being heard. In all other Things Slothfulness weakens Expectation. Doth any Man expect that Riches should come, when he doth his Business

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negligently? *It is the Diligent Hand that maketh rich.* Doth any Man expect an Harvest, if he takes not Pains to Plow and Sow? No more if you do not take Pains in Prayer, can you expect an Answer, or indeed will you?

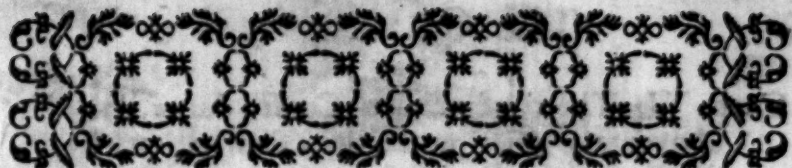
A SECOND Cause, or sinful Discouragement herein, is looking at *Prayer* only as a Duty to be performed, and so performing it as a Task, and not so much out of Desires stirred up after the Things to be obtained, nor out of Faith that we shall obtain them. Thus do most in the World *pray* to GOD; they come to GOD, as to a *Master* only, not a *Father*; and thus doing, no Wonder if they look for little Effect of *Prayers*. To help you in this, you are to look to two Things in *Prayer*. First, to a *Command from GOD*. Secondly, to the *Promises of GOD*: And so to consider it in a double Relation: First, as a *Duty* in Respect to the *Command*: Secondly, as a *Means* to obtain Blessings at GOD's Hand in Relation to his *Promises*: Therefore in *Prayer*, first, an *Act of Obedience*, secondly, an *Act of Faith* is to be exercised. *Ask in Faith nothing Wavering*, Jam. 1. Now most perform it as an *Act of Obedience* only, and so rest in the present Performance of it; but if a Man *pray* in *Faith*, he will *pray* with an Eye to the Promises; and look on *Prayer* as a *Means* to obtain such or such a Mercy at GOD's Hands; and if so, then he is not satisfied 'till he hath an Answer of his *Prayers*.

A THIRD sinful Discouragement is returning to Sins after *Prayers*, when a Man hath prayed for some Mercy, and riseth full of Confidence that his *Prayers* are heard; and so a while he walks, yet falling into Sin, *that Sin* doth dash all his Hopes; meets as it were with the Answer, which is GOD's Messenger,

senger, and causeth it to return to Heaven again. How often when GOD had granted a Petition, and the Decree coming forth, hath an Act of Treason come between, was stopt and blotted all, both Prayer and Grant when newly written, and left a Guilt in the Mind, which quell'd our Hopes, and then we looked no more after our *Prayers*? And this especially if when we were sinning, such a Thought came in, (as often it doth to restrain us) Are you not in Dependence upon GOD for such a Mercy, and have prayed for it? How then dare you do this, and sin against Him? When in this Case the Heart goes on, it blots all the *Prayer*. And thus far it is true that *Sinning* thus between, interrupts and hinders the Obtaining our Petitions, that answerably as we do thus betray and undo our *Prayers*; so we find in the Way Rubs and Difficulties do arise; for as we lay Blocks in GOD's Way coming towards us to do us Good, so He does in ours. But yet this you are to consider, That as in the End *Praying* useth to overcome *Sin* in GOD's Children; so also GOD in the End overcomes Difficulties, and brings the Matter to pass: And know it is not *Sins* past so much that hinder the Prayers of GOD's People as the present Unfitness and Indisposition of their Hearts for Mercy.

The End of the *Eleventh* VOLUME.

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